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नास्तिपरोधर्मः

THE

Katha and Prasna UPANISHADS

AND

SRI SANKARA'S COMMENTARY

TRANSLATED BY

S. SITARAMA SASTRI, B.A.

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V. C. SESHACHARRI, B.A., B.L., M.R.A.S.
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Dr. ANNIE BESANT.
President, Theosophical Society, Adyar, Madras, S.

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TO

Dr. Annie Besant

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PREFACE.



When I first undertook the publication of this series, I intended to confine myself to the Isa, Kena, Katha, Prasna, Mundaka, Aitareya and the Taitiriya Upanishads.

The kind encouragement which the first Volume of the Series has, within this short space of time, met with at the hands of the enlightened public has induced me to undertake the publication of the Chhândogya and the Brihadâranyaka Upanishads.

The translation of these Upanishads as well as of Sri Sankarâ Châryâ's commentaries thereon is in the hands of Pandit Gangânâthâ Jhâ, M.A.F.T.S. of Darbhanga whose schorlarly attainments and reputation, as the translator of the Tattva-Kaumudi and the Yogasâra-Sangraha are already too well known to the public to need any mention on my part.

I have once again to express my hearty thanks to Mr. Swaminatha Iyer, District Munsif, and to Swami Ramakrishnananda for their valuable suggestions.

MADRAS, May, 1923. — V. C. SESHACHARRI, *Publisher.*

THE KATHÔPANISHAD.

INTRODUCTION.

Prostration to *Bhagavân*, *Yama*, son of *Vivasvân* (*Sûrya*) and to the preceptor of the knowledge of *Brahman—Nachiketas*. Now a brief commentary on the Chapters of the *Kathôpanishad* is begun for the easy understanding of their import. The word *Upanishad* is formed by adding the *krip* suffix and the prefixes *upa* and *ni* to the root *sad*, meaning, (1) to shatter or kill; (2) to attain; (3) to loosen. By the word *Upanishad* is denoted the knowledge of the knowable entity inculcated by the work which is to be commented on. By what etymological process this knowledge is denoted by the term *Upanishad* is now explained. This knowledge is called *Upanishad* by virture of its signification that it *shatters or destroys*, the seed of *samsâra* such as ignorance and the rest, in those seekers after emancipation, who, devoid of all desires for objects seen and heard of, acquire the knowledge called *Upanishad* to be hereafter explained, and with their mind firmly concentrated therein meditate on it; for, it will also be said later on 'well ascertaining that

he will be freed from the jaws of death'; or the knowledge of *Brahman* is called *Upanishad* because of the fact that it *leads* to *Brahman*, in that it makes the seekers after emancipation just above described attain the highest *Brahman*; for, it will be said later on, 'having attained the *Brahman* he becomes untainted and immortal'; or, even '*the knowledge of Agni*' is denoted by the term *Upanishad*, because of its connection with the meaning of the root 'to loosen'; for the knowledge of Agni, the first born, the knower, born of *Brahman*, —the subject matter of the second of the boons asked for,—leads to the attainment of heaven and thus *loosens or enfeebles* the lot of misery, such as residence in the womb, birth, old age, etc., continually recurring in this world. It will also be said later on, 'having reached heaven they enjoy immortality.' It may be urged that students apply the term *Upanishad* even to the book, as when they say 'we shall study or teach the *Upanishad*.' This is no fault; as the meaning of the root *sad*, *i.e.*, the killing of the cause of *samsâra*, etc., cannot attach to the mere work but attaches to knowledge; and even the mere work may also be denoted by that word, because it serves the self-same purpose, as when it is said 'ghee verily is life.' The word *Upanishad*, therefore, is used in its primary sense when it is used to denote knowledge; but it is used by courtesy, *i.e.*, in a secondary sense, to denote the work. Thus by the mere analytical explanation of the word *Upanishad*,

those who are fully competent to acquire knowledge have been stated. The whole subject matter of knowledge has also been stated to be the highest *Brahman*, the internal *åtman* of all. The fruit of this knowledge has also been stated to be the thorough release from the bondage of *samsåra* consisting in the attainment of the *Brahman*. The connection has also been stated by the enunciation of this result. Therefore these chapters, by making as clear as the apple in the hand, the knowledge (persons competent to acquire which, the subject matter of which, the results achieved by which, and the connection with which have been explained) also indicate the persons entitled to study them, their subject matter, their results and their connection. We shall, therefore, proceed to comment upon them to the bes of our understanding. Here the anecdote is for the purpose of eulogising knowledge.

ओं सहनाविति शान्तिः । ओं उशन्ह वै वाजश्रवसः सर्ववेदसं ददौ । तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

From desire, as story tells, the son of *Våjaṣrava* made a gift of all his wealth ; he had a son, so the story goes, by name *Nachikêtas*. (1)

Com.—Ushan, desiring for the fruits of the sacrifice. *Ha* and *vai* are two particles which have the force of recalling to mind what had passed. *Våjaṣravasah* : *våja* means food, *ṣrava* means fame ; the compound, therefore, means one who had attained fame by the

giving of food; or, the compound may be a proper name. The son of *Vâjaṣrava* is *Vâjaṣravasah. Vâjaṣravasah*, it is said, performed the *Viṣvajit* sacrifice (in which all is given away) desirous of its fruits. During the sacrifice he gave away all his wealth. The performer of the sacrifice had a son named *Nachikêtas.*

त ँह कुमारँ सन्तं दक्षिणासु नीयमानासु
श्रद्धाऽऽविवेश सोऽमन्यत ॥ २ ॥

Him, though young, zeal possessed when rewards were being distributed; he thought. (2)

Com.—Him, *i.e., Nachikêtas*, though in the prime of life, *i.e.*, young and not possessed of the power of procreating zeal, *i.e.*, faith in the existence of a future state, entered, induced by the desire of good to his father. At what time is explained; when cows were brought to be distributed among the *Ritviks* and the *sadasyas* for their rewards; possessed of zeal, *Nachikêtas* thus thought.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ ३ ॥

(These cows) have drunk water for the last time, eaten grass for the last time, have yielded all their milk and are devoid of vigour. Joyless verily are those worlds; them he attains who gives these. (3)

Com.—How he thought is explained; the epithet *Pîtôdakâh* and those which follow describe the cows to

be given as rewards. *Pîtôdakâh*, by which all water has been drunk; *jagdhatrınâh*, by which all grass has been eaten. *Dugdhadôhâh*, from which all milk has been milched. *Nirındrıâh*, not cappable of breeding. The meaning is—cows old and useless; giving such cows to the *Ritviks* for their rewards, the person performing the sacrifice attains those worlds which are joyless, *i.e.*, devoid of happiness.

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

He said unto his sire, 'father, to whom wilt thou give me'; he said this again and for the third time. To him, he said 'unto Death do I give thee.' (4)

Com.—Thinking that, as being the duty of a good son, he should ward off the undersirable consequences, which might befall his father on account of the imperfection in the sacrifice, by even giving himself away and thus perfect the sacrifice, he approached his father and said to him, 'father, to whom, *i.e.*, to which of the *Ritviks* will you give me as *Dakshinâ*, *i.e.*, reward? though unheeded by his father thus addressed, he repeated the question a second time and a third time 'to whom will you give me,' 'to whom will you give me?' The father incensed at the thought that that was not like a boy said to the son 'to Death do I give thee.'

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

(*Nachikêtas* thought) of many I go the first; of many I go midmost; what is there for Death to do which he can now do by me? (5)

Com.—Thus addressed, the son alone in himself, anxiously reflected; how will be explained; among many, *i.e.*, of disciples or sons, I go the first, *i.e.*, in the matter of doing service as a disciple; of many a middling disciple, I behave like a middling disciple and never as the worst; still, my father has said that he will give me unto Death, though his son is of such good qualities. What is there to be done for Death which can now be done by me thus given? It is plain that my father has spoken under the influence of anger without any end in view; still my father's words should not be falsified. Thus thinking, and after anxious reflection, he told his father who was full of grief 'what have I said.'

अनुपश्य यथा पूर्वे प्रतिपश्य तथापरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Call to mind how our ancestors behaved and mark also how others now behave; like corn, decays the mortal and like corn is born again. (6)

Com.—Remember and reflect how your deceased ancestor's father, grandfather and the rest conducted themselves; seeing them, it behoves you to travel in their path; see also how others, good men, now behave. There never was or is any falsehood in them;

falsifying one's word is the manner of bad men and none who has broken his word can ever become undecaying and immortal. What is there gained by breaking one's word, seeing that man decays and dies like corn and is again born like corn in this transitory world of the *Jîvas*? The meaning is 'protect your truth and send me to Death.'

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैता ᳪ शान्तिं हर वैवस्वतोदकम् ॥ ७ ॥

Like fire, a *Brâhman* guest enters houses; men give this to quiet him. *Vaivasvata*! fetch water. (7)

Com.—Thus addressed, the father sent him to Death to keep his word and he having gone to the mansion of Death fasted for three nights, Death being away; when Death had gone and returned, his ministers or wife said to inform him, 'a *Brâhman* guest, verily like fire itself, enters houses burning them; and good men to allay his burning heat as that of fire, propitiate him by giving water to clean his feet, seat to sit upon, etc. Therefore, Oh *Vaivasvata*! fetch water to be given to *Nachikêtas*; also because evil consequences are declared in default.

आशाप्रतीक्षे सङ्गत ᳪ सूनृतां चेष्टापूर्ते पुत्रपशू ᳪ श्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

Hope and expectation, company with good men, true and pleasant discourse, sacrifices, acts of pious

liberality, children and cattle, all these are destroyed in the case of the ignorant man, in whose house a *Bráhman* guest fasting stays. (8)

Com.—Hope, *i.e.*, wish for something not definitely known but attainable. Expectation, *i.e.*, looking out for something definitely known and attainable. Company with good men, *i.e.*, the fruit resulting from association with good men. Sweet discourse, *i.e.*, the fruit of true and pleasant speech. *Ishtam*, *i.e.*, the fruit of a sacrifice. *Púrtam*, *i.e.*, the fruit resulting from charities such as the laying out of a garden, etc. *Putrapasún*, *i.e.*, children and cattle. All this is destroyed of the men with little intelligence in whose house, a *Bráhman*, fasting stays. The meaning is that a guest is, therefore, under no circumstances to be neglected.

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।

नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

As you have lived here. Oh *Bráhman*, a venerable guest in my house for three nights fasting, be my prostration to you, Oh *Bráhman*, may good befall me. Therefore, ask three boons in return. (9)

Com.—Thus addressed, Death having approached *Nachikêtas* worshipfully, said 'as you have been living in my house fasting for three nights, a *Bráhman* guest worthy of reverence, therefore be my prostration to you. Oh *Bráhman*, therefore be good

unto me and let me be freed from the sin of your having lived here fasting; although all good may befall me by your mere grace, still in order that I may propitiate you better, ask of me any three objects you wish for, one for every night you fasted.

शान्तशङ्कल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥१०॥

(*Nachikêtas* said) That *Gautama* may be freed from anxiety, be calm in mind, not wrath against me, that he may recognise and welcome me let go by you—is, Oh Death, the first of the three boons I ask. (10)

Com.—But *Nachikêtas* replies 'if willing to grant boons, that my father be freed from anxiety, *i.e.*, about me as to what his son would be doing after reaching Death, be calm in mind and not wrath against me; and again my father remember and believe me as the very son sent by him to you and sent home back by you and welcome me recognizing, Oh Death—is the first of the three boons I ask, the end of which is to gladden my father.'

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखꣳ रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्र-
मुक्तम् ॥ ११ ॥

(Death replies) *Auddâlaki*, the son of *Aruna* will recognise you, as before, with my permission, will sleep during nights in peace and when he sees you

returned from the jaws of Death, will lose his wrath. (11)

Com.—Death replied 'just as your father's heart was affectionate towards you before, so your father *Auddâlaki*, the son of *Aruna* (or the *Dvyamushyâyana*, son of both *Uddâlaka* and *Aruna*), will be affectionate towards you and confide in you with my permission ; he will sleep the rest of the nights in peace of mind and will lose his wrath when he sees you released from the jaws of Death.

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके॥१२॥

(*Nachikêtas* says) In heaven there is no fear. You are not there ; nor there do they in old age fear. Having crossed both hunger and thirst, one in heaven rejoices being above grief. (12)

Com.—*Nachikêtas* said ' In heaven there is no fear at all caused by disease, etc. Nor do you rule there of might.' Therefore, none there, fears you, as men in this world do in old age ; again, having subdued both hunger and thirst, one in heaven being free from all afflictions of the mind rejoices.

स त्वमग्नि ँ स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्व ँ श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद्द्वितीयेन वृणे वरेण ॥ १३ ॥

Oh Death ! thou knowest the fire which leads to heaven ; explain to me who am zealous that (the fire) by which those, whose world is heaven, attain

immortality. I pray for this by my second boon. (13)

Com.—The fire, which helps one to attain the heaven possessed of such attributes, thou, Oh Death ! knowest ; and as thou knowest, teach me who am zealous by which fire sacrificing, men attain heaven and immortality or become *Dêvas*. This knowledge of the fire, I crave by my second boon.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं गुहायाम् ॥ १४ ॥

(Death says) I will tell thee well ; attend to me, Oh *Nachikêtas*, I know the fire leading to heaven ; know the fire which leads to heaven and also the support of the universe and which is seated in the cavity. (14)

Com.—This is Death's declaration. I will tell thee what has been solicited by thee ; attend to what I say with concentrated mind. I know the fire, Oh *Nachikêtas*, which helps one to heaven ; 'I will tell thee and attend' are expressions used to concentrate the disciple's intellect ; now he praises the fire, know this fire as leading to heaven and as the stay of the universe in its form of *virât* and as located in the intelligence of knowing men.

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः॥१५॥

Death told him the fire, the source of the worlds what altars (to be raised), how many and how, and

Nachikêtas repeated it all as explained. Then Death, being delighted, said to him again. (15)

Com.—This, the *Sruti* itself says. Death explained to *Nachikêtas*, the fire, which was the source of the worlds, being the first embodied existence, the same that was asked for by *Nachikêtas*; again he told him of what form the sacrificial bricks were to be, how many in number and in what manner the sacrificial fire was to be lit and all this; *Nachikêtas* also faithfully repeated what was told him by Death. Then delighted by his repetition, Death said to him again inclined to grant him a boon other than the three promised.

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः सृङ्कां चेमामनेकरूपां गृहाण ॥ १६ ॥

Delighted, the high-souled Death told him. 'I give thee here this other boon; by thy name alone, shall this fire be known; and take, thou, this garland also of various hues. (16)

Com. — How? He said to *Nachikêtas*, being delighted with, *i.e.*, experiencing great delight at the sight of true discipleship, and being liberal-minded 'I give you now here this other boon, the fourth, being pleased with you; the fire that I have explained shall become celebrated by your name alone. Moreover, accept this sounding garland set with precious stones and wonderful'; or, the word '*srinkâm*' may mean 'the no mean goal that can be

attained by *karma*'; the whole passage signifying 'accept also *the knowledge of Karma* because it is the source of many fruits.

त्रिणाचिकेतस्त्रिभिरेत्य संधिं त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥१७॥

The three-fold *Nachikêtas*, being united with the three doing, the three-fold *Karma*, crosses birth and death, knowing the adorable, the bright, the omniscient fire born of *Brahman* and realising him, attains thorough peace. (17)

Com.—Again he praises *Karma*; the three-fold *Nachikêtas*, *i.e.*, he by whom the *Nachikêta* fire has been kindled thrice; or, he who knows, studies and performs in, the *Nachikêta* fire. United with the three, *i.e.*, who united with his mother, father and preceptor, *i.e.*, having duly received instruction from them; for, that such instruction is a source of authority, is inferred from other *Srutis*, such as 'he who has a mother' and 'he who has a father,' etc.; or, *the three* may refer to 'direct perception,' 'inference' and '*âgamas*'; or to 'the *vêdas*,' 'the *Smritis*' and 'good men'; for, knowledge of virtue from these sources is an obvious fact. Doing the three-fold *karma*, *i.e.*, performing sacrifices, reciting the *vêdas*, and making gifts. Whoso does these, crosses or travels beyond birth and death; again *Brahmajagnam*: *Brahmaja* means born of *Brahma*, *i.e.*, *Hiranyagarbha*; he who is born of *Brahma* and is

omniscient is *Brahmajagnah*. *Dêvam*, so called because shining, *i.e.*, having the qualities of knowledge, etc. *Idyam*, worthy of praise. Knowing such fire, from the *Sâstras* and having realised him as his own *âtman*, one attains this absolute renunciation which is realized in his intellect. The meaning is that one attains the place of the *virât*, by the continued practice of *Upâsana* and *Karma*.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वाꣳश्चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

The three-fold *Nachikêtas*, knowing these three, who propitiates the *Nachikêta* fire with this knowledge, casts off Death's meshes behind *him*, travels beyond grief and rejoices in heaven. (18)

Com.—He now concludes the fruits, of the knowledge and the performance of sacrifice and with them, the present topic. The three-fold *Nachikêtas* who properly understands what was said about the bricks, their numbers and mode and who realizing the fire as the *âtman* completes the sacrifice called *Nachikêta*, shakes off even before death, the meshes of Death consisting in vice, ignorance, desire and hatred, etc., and devoid of all grief rejoices in heaven, *i.e.*, by realizing his Self as the *virât*.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व॥१९॥

This is thy fire, Oh *Nachikêtas*, which leads to heaven and which you craved for, by the second boon; people will call this fire thine alone; Oh *Nachikêtas*, demand the third boon. (19)

Com.—Oh *Nachikêtas*, this is the fire leading to heaven that you craved for, by the second boon; and the expression 'the boon has been granted' should be supplied by way of concluding what has been said again, people will call this fire by thy name; this is the fourth boon which I granted being delighted with thee; Oh *Nachikêtas*, demand the third boon. The meaning is that Death considered himself a debtor if that were not granted.

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥ २० ॥

(*Nachikêtas* said) This well-known doubt as to what becomes of a man after death,—some say he is and some, he is not,—I shall know being taught by thee. This boon is the third of the boons. (20)

Com.—Thus much, which has been indicated by the two boons, is alone to be understood from the preceding *Mantras* and *Brâhmanas*, which are mandatory or prohibitory in their import but not the knowledge of the true nature of the entity of the *âtman*. Therefore, for the dispelling of natural ignorance (*Avidya*), which deals with matters the subject of positive and prohibitory injunctions, which consists in superposing on the *âtman*, activity, agency and enjoyment, and which

is the seed of *samsâra*, it is necessary to explain the knowledge of the identity of the *Brahman* and the *âtman*, which is contrary to that previously explained which is free from the fault of superposition of activity, agency, and enjoyment on the *âtman*, and whose result is the attainment of absolute emancipation; with this end, the subsequent portion of this work is commenced. The anecdote explains how without this well-known knowledge of the *âtman*, the subject of the third boon, all that is desirable is not achieved even by the obtaining of the second boon. Because, it is only those, who are disgusted with the result previously named in the nature of means and ends, transitory, and produced by *karma*, that are entitled to acquire the knowledge of the *âtman*; therefore, to denounce *Karma*, it is sought to tempt *Nachikêtas* away from his object, by promise of sons and the rest. *Nachikêtas* being asked by Death to name his third boon, said: 'This doubt regarding man when dead,—some say that there is an *âtman* distinct from body, senses, mind and intellect and entering into another body; some say that there is no such *âtman*; and this doubt cannot be resolved by us, either by direct perception or logical inference; and because the attainment of the highest consummation depends upon a clear knowledge of this. I would acquire this knowledge, being instructed by thee. This, the third, *i.e.*, the last of the boons.

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥२१॥

Here, even the gods of yore had doubt. Indeed it is not easy to know—su btle is this matter—Oh, *Nachikêtas*, ask for some other boon. Press not this on me; give this up for me. (21)

Com.—Death in order to test whether he was or was not absolutely fit to acquire the knowledge of the *âtman* leading to emancipation, said this: 'Even by the gods in older times, doubt was entertained on this point. It is not easy to be known, though heard explained, by ordinary men. Because this subject of the *âtman* is subtle. Therefore, Oh, *Nachikêtas,* ask for another boon, whose fruit is certain; press me not as a creditor presses a debtor. Give up this boon for me.

देवैरत्रापि विचिकित्सितं किलत्वं च मृत्यो यन्न सुविज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥२२॥

Thou sayest, Oh Death, that even the gods had doubts here and that this is not easy to know. None other like thee, who could tell of this, can be found; no other boon can at all equal this. (22)

Com.—Thus addressed, *Nachikêtas* said, 'I have heard from yourself that even the gods had doubt on this point and you say, Oh Death, that the true nature of the *âtman* is not easy to know. As this cannot be known even by the learned, another, learned like you

to explain this, cannot be found, though sought.' This boon also is a means to the attainment of emancipation and there is no other boon which can at all weigh with this. The meaning is that other boons bear only transitory fruits.

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

(Death says) ask for centenarian sons and grandsons, many cattle, elephants, gold and horses. Ask for wide extent of earth and live yourself, as many autumns as you like. (23)

Com.—Though thus addressed, still Death said, to tempt him again. '*Satáyushah*, those who live a hundred years, *i. e.*, centenarians ; ask for centenarian sons and grandsons, besides, many cattle such as cows, etc., elephants, gold and horses. Ask for sovereignty over a large circuit of earth.' And as all this would be useless, if he were himself short-lived, Death added 'and yourself live as many years as you like with a body, where all the organs are vigorous.'

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥२४॥

Some boon equal to this, if thou thinkest fit, demand —wealth and longevity ; be king of the wide earth, *Nachikêtas*, I shall make thee enjoy all thy desires (pertaining to earth and heaven). (24)

Com.—If you think of any other boon equal to that already explained, ask for that also; besides, ask for large quantities of gold and precious stones and longevity to boot. In short, rule as king in the wide earth; moreover, I shall make thee enjoy all thy desires pertaining to men and gods; for, I am a *Dêva* whose will never fails.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या नहीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥२५॥

Whatever desires are difficult to realise in the land of mortals, ask, as thou likest, for all such desired objects. These nymphs have their chariots and lutes; and women like these are not enjoyable by mortals; with these, by me given, have thy services performed. Oh *Nachikêtas*, do not ask about death. (25)

Com.—Ask, as you like, for all desired objects, which are covetable, but not easily attainable in the land of mortals. Again, here are these celestial nymphs (the term *Râmâs* meaning those who delight males) with their chariots and with their musical instruments; and women like these cannot be obtained by mortals without the grace of beings like us; with these female attendants given by me, have thy services performed, such as cleaning the feet with water, etc.; Oh *Nachikêtas*, it does not become you to put me the question connected with death, *i.e.*, whether,

when man is dead, there is or is not anything surviving—a question (as unprofitable as that) of examining the number of crow's teeth.

श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

(*Nachikêtas* says) Ephemeral these ; Oh Death, these tend to the decay of the fire (vigour) of all the senses in man. Even the longest life is, indeed, short. Thine alone be the chariots, the dance and music. (26).

Com.—Though thus tempted, *Nachikêtas* unagitated like a large lake, said : *svôbhâvah*, enjoyments whose existence the next day is a matter of doubt ; the enjoyments enumerated by you are ephemeral ; again, Oh Death, they tend to the decline of the vigour of all the organs of man. These nymphs and other enjoyments only tend to harm, because they destroy virtue, strength, intellect, vigour, fame and the rest. As for the longevity that you will give me, hear me on that point. All life, even that of *Brahma* is, indeed, short. What need be said of our longevity. Therefore, keep the chariots, etc., for thyself alone, as also the dance and music.

नवित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेन्त्वां ।
जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥२७॥

Man is not to be satisfied with wealth ; if wealth were wanted, we shall get it, if we only see thee. We

shall also live, as long as you rule. Therefore, that boon alone is fit to be craved by me. (27)

Com.—Moreover, man is not to be satisfied with much wealth ; for, attainment of wealth has not been found to ensure delight to anybody. If ever we have thirst for wealth, we shall get it, if we have seen thee ; so also, long life ; we shall live, as long as you rule in your place ; for, how could a mortal, after approaching thee, become poor or short-lived. Therefore, the boon fit to be craved for by me is that alone, *i.e.*, the knowledge of the *âtman.*

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥ २८ ॥

What decaying mortal living in the world below and possessed of knowledge, having reached the company of the undecaying and the immortal, will delight in long life, knowing the nature of the delight produced by song and sport ? (28)

Com.—Again, having approached those whose age knows no decay and who are immortal and knowing of some other surpassing benefit to be had from them, how could a mortal, himself living on earth below (*below*, relatively the *Antariksha, i.e.*, region of the sky), pray for such transitory things, as sons, wealth, gold, etc., covetable only by the ignorant? Another reading has '*Kvatadasthah*' for '*Kvadhasthah*' ; the meaning according to this reading is this: *Tadasthah*, one who ardently covets them, *i.e.*, sons

and the rest; when will one, who seeks higher objects than these though difficult to attain, thirst for these? The meaning is that no one who knows them as valueless, will wish for them. Everybody in the world wishes to become something higher and higher than he is; therefore, I am not to be tempted by the prospect of sons, wealth, etc.; and what sensible man will delight in longevity who knows the transitory nature of nymphs and of the delights of music and sports?

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

Oh Death, tell us that in which men have this doubt, and which is about the great hereafter; no other boon doth *Nachikêtas* crave, than this which entered into the secret. (29)

Com.—Therefore, giving up the idea of tempting me by promise of ephemeral objects, tell us, Oh Death, that which was solicited by me, *i.e.*, the well-ascertained knowledge of the *âtman*, about which they doubt whether it is or no, when men die, which relates to the world to come and which serves to be of great benefit. Why say much? Than the present boon about the *âtman* which goes into an inexplicable secret, no other boon which is to be craved for only by the ignorant and whose subject is something transitory, *Nachikêtas* does crave for, even in thought. The *Sruti* itself says this.

Here ends the First Part.

THE KATHÔPANISHAD.

PART II.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषँ सिनीतः ।
तयोः श्रेय आददानस्य साधुर्भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते॥१॥

(Death said) One is good while another is pleasant. These two, serving different ends, bind men; happiness comes to him, who, of these, chooses the good; whoso chooses the pleasant forfeits the true end. (1)

Com.—Having thus tested the disciple and found him worthy of the knowledge, Death said 'good is one thing and pleasant is another.' Both these, the good and the pleasant, serving different ends, bind man competent for both, subject to the varying conditions of caste, orders of life, etc., *i.e.*, all men are propelled in their mind by these two actions; for, according as one wishes for prosperity or immortality, he attempts at what is good and what is pleasant. Therefore as men have to perform acts to obtain what is good and what is pleasant, all men are said to be bound by these. These two, though connected with the realisation of one or other of the covetables of man, are opposed to each other, one being in the

nature of knowledge and the other of ignorance. Thus, as both these are impossible to be pursued by the same individual without abandoning either, happiness falls to him who, of these two, rejects what is merely pleasant, being in the nature of ignorance, and pursues only the good. But he, who is not far-sighted, who is ignorant and who pursues only the pleasant, is separated from, *i.e.*, misses the true and eternal end of man.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥२॥

Both the good and the pleasant approach the mortal; the intelligent man examines and distinguishes them; for, the intelligent man prefers the good to the pleasant; the ignorant man chooses the pleasant for the sake of his body. (2)

Com.—If both the sweet and the good can be pursued at will, why do the mankind, in general, pursue the sweet? This is explained; it is true that they can both be pursued; still, as they are not easily distinguishable by persons of poor intelligence, either in respect of the means to their attainment, or in respect of their fruits, both the sweet and the good become as it were mingled, and approach man. Therefore the intelligent man examines both the sweet and the good as a flamingo separates milk and water and having considered in his mind their relative weight, divides them

both and follows the good alone, as preferable to the sweet; but the man of poor intelligence, incapable of such discernment, pursues the sweet, such as cattle, sons and the rest, for the purpose of fattening and preserving his body, etc.

स त्वं प्रियान्प्रियरूपा ँश्च कामानभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैता ँसृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥३॥

Oh *Nachikêtas*, thou hast renounced desires and desirable objects of sweet shape, judging them by their real value; thou hast not accepted this garland of such wealth, in which many mortals sink. (3)

Com.—You, though repeatedly tempted by me, have renounced objects of desires, such as sons, etc., and also objects of sweet shape, such as nymphs, judging well of them and ascertaining their faults, *i.e.*, their ephemeral and sapless nature. Oh *Nachikêtas*, how intelligent you are! You have not taken up this contemptible path of wealth, trodden by the ignorant men, in which many fools come to grief.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥४॥

These two are wide apart, mutually exclusive, leading to different ways, known as ignorance and knowledge. I regard *Nachikêtas* as wishing for knowledge; desires, though numerous, have not shaken thee. (4)

Com.—It has been stated that he who, of these pursues the good, attains the good and he that pursues

the pleasant forfeits consummation; why is that so? Because, these two travel at a great distance from each other, being mutually exclusive as they are of the nature of knowledge and ignorance, like light and darkness going different ways, *i.e.*, leading to different results, being the cause of bondage and emancipation. What are these two is explained. Ignorance which deals with 'the pleasant' and knowledge which deals with 'the good,' both well understood by the intelligent; here, I regard you *Nachikētas*, as longing after knowledge, because objects of desire the nymphs and the rest—which tempt the intellect of the ignorant, have not, though numerous, shaken thee, *i.e.*, diverted thee from the path of 'the good, by creating in you a desire for worldly enjoyment. Therefore, I regard you as longing after knowledge and worthy of attaining 'the good.' This is the drift.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

Living in the middle of ignorance and regarding themselves as intelligent and learned, the ignorant go round and round, in many crooked ways, like the blind led by the blind. (5)

Com.—But those men living in *Samsâra* in the midst of ignorance as in thick darkness, entangled in a hundred meshes formed by attachment for sons, cattle and the rest, regarding themselves as intelligent

and well-versed in the *Sâstras*, go round and round, get into many crooked ways afflicted with miseries such as old age, death, disease, etc., devoid of discernment, just as the blind led by the blind in uneven paths come to great grief.

न सांपरायः प्रतिभाति बालम् प्रमाद्यन्तं वित्तमोहेन मूढं ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

The way to the future does not shine for the ignorant man who blunders, rendered, blind by folly caused by wealth; thinking thus 'this world is and none other,' he gets into my power again and again.

Com.—Therefore alone, *i.e.*, being ignorant, the way to the other world shines not for him. *Sâmparâyah*, the other world. *Sâmparâyah*, some means pointed out by the *Sâstras* and leading to the attainment of the other world; that means does not shine for the benefit of the ignorant man who is led astray, his mind being engrossed by such benefits, as son, cattle, etc., and who is enveloped by the darkness of ignorance caused by wealth. Constantly thinking that this world alone which is perceived and which consists of women, food, drink, etc., exists, and that there is no other invisible world, he is born again and again and becomes subject to me, *i.e.*, Death. The meaning is that he becomes subject to be tossed in grief, such as birth, death, etc., such is the world in general.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Who cannot be attained even for hearing by many; whom, many though hearing, do not know; the expounder of him is a wonder; and able, the attainer of him; a wonder, the knower of him instructed by the able. (7)

Com.—Of thousands who seek good, it is some one like you who becomes the knower of the *âtman*; for, even for hearing, the *âtman* is not attainable by many; many others, though they hear of him, do not know the *âtman*, not being entitled, because their minds are not purified; again, the expounder of the *âtman* is, like a wonder, some one among many. Similarly, even among many who have so heard, some one alone of many, that is able, attains the *âtman*; the knower of the *âtman* is a wonder—some one who is instructed by an able preceptor.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

This *âtman* now explained cannot easily be known, if taught by a person of inferior intellect being variously regarded. When it is taught by a preceptor, one with the *Brahman*, there is no further travel, this being subtler than the subtle and not arguable. (8)

Com.—Why so? Because, taught by a man of worldly understanding, the *âtman* which you ask me about, is not easily knowable, because he is variously discussed by disputants, whether he exists or not, whether he is a doer or not, whether he is pure or not and so forth. How then can he be well-known is explained. If the *âtman* is taught by a preceptor who is free from the notion of duality and who has become one with the *Brahman*, none of the various doubts exists, such as whether he is or not, etc., because the nature of the *âtman* absorbs all such doubtful alternatives; or, the text may be thus construed: when the *âtman*, which is none other than his own Self, is taught, there is no knowing any other thing; for, there is no other knowable; for, the knowledge of the oneness of the *âtman* is the highest state of knowledge. Therefore, there being nothing else to be known, knowledge stops there; or, *Gatiratra nâsti*, may mean there is no travelling into *Samsâra* when the *âtman*, not distinct from the Self has been taught; because, emancipation, the fruit of such knowledge, is its necessary concomitant. Or, it may mean that when the *âtman* is explained by a preceptor who is become one with the *Brahman* to be taught, there is no failing to understand it. The meaning is that as in the case of the preceptor, the hearer's knowledge of the *Brahman* will take the form, 'I am not other than

that.' Thus the *âtman* can easily be known when explained by the preceptor versed in the *âgamâs*, to be no other than one's self; otherwise, the *âtman* will be subtler than even the subtle and cannot be known by dint of one's mere intelligent reasoning. When the *âtman* is established by argument to be something subtle by one man, another argues it to be subtler than that and another infers it to be something yet subtler; for, there is no finality reached by mere argumentation.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यान्त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

This idea cannot be reached by mere reasoning. This idea, Oh dearest, leads to sound knowledge, only if taught by another; thou hast reached it; Oh, thou art fixed in truth. May we find, Oh *Nachikêtas*, a questioner like thee! (9)

Com.—This idea of the *âtman* knowable by the *âgamâs* and taught by a preceptor who is one with the *âtman* is not to be attained by dint of one's intelligent reasoning; or, it may mean, cannot be dispelled by mere intelligent reasoning; for, a logician not versed in the *âgamâs* will postulate something created by his own intelligence. Therefore alone, this idea arising from the *âgamâs* helps one, Oh dearest, to sound knowledge, only when taught by a preceptor who is not a logician and who is conversant

with the *âgamâs*. What is that idea which cannot be attained by reasoning is explained. That idea which you have now attained by my granting of the boon. Oh thou art fixed in truth. Death says this of *Nachikêtas* with sympathetic favour, for the purpose of enlogising the knowledge which he was going to inculcate. May we find, Oh *Nachikêtas*, a questioner like thee, a son or a disciple.

जानाम्यहꣳ शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेताश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यं ॥१०॥

I know that the treasure is uncertain; for, that which is constant is never reached by things which change. Therefore, has *Nachikêta* fire been propitiated by me with the perishable things, and I have attained the eternal. (10)

Com.—Delighted, Death says again: I know that the treasure, *i.e.*, the reward of *Karma*, because it is sought after like a treasure, is not eternal; for, that which is constant, *i.e.*, the treasure named *Paramâtman* cannot be reached by things not constant. That treasure alone, which is in the nature of uncertain happiness, can be obtained by uncertain things. Therefore, by me, though I know that the eternal cannot be attained by ephemeral aids, has been propitiated, the fire *Nachikêtas* leading to the attainment of heavenly joys with ephemeral things. By virtue of that, I have attained the position of authority,

this office of Death known as *Svarga* eternal, but only relatively.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरनन्त्यमभयस्य पारं।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः॥ ११॥

The end of all desires, the stay of all the universe, the endless fruit of worship, the other shore of fearlessness, the praiseworthy, the great and boundless goal, all these hast thou beheld, and being intelligent, Oh *Nachikêtas*, hast boldly rejected all. (11)

Com.—But you having beheld the end of all desires (for, here, *i.e.*, in *Hiraṇyagarbha*, all desires are fulfilled), the support of all the worlds comprising the *Adhyâtma*, the *Adhibhûta* and the *Adhidaiva*, *i e.*, (the bodies, elements and gods), the immortal goal of worship, the place of *Hiraṇyagarbha*, the extreme state of fearlessness, praiseworthy, great as combining many desirable powers such as *aṇimâ* (praiseworthy and great because it is unsurpassable) the boundless and unsurpassable goal of the *âtman*, have boldly, being intelligent, rejected, wishing only for the highest, all this host of enjoyments within the pale of *Samsâra*. Oh, what unsurpassable qualities you possess !

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणं।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Contemplating with a concentrated mind, weaned from all external objects on the *âtman*, ancient, hard

to see, lodged in the inmost recess, located in intelligence, and seated amidst miserable surroundings, the intelligent man renounces joy and grief. (12)

Com.—The *átman* which you wish to know is hard to see, being extremely subtle, lodged in the inmost recess, being concealed by the modifications of consciousness, caused by worldly objects. Located in intelligence (being realised, as if there lodged) and seated amidst manifold miseries. Being lodged in the inmost recess and located in intelligence, he is seated amidst miseries ; (being thus seated he is hard to see) dwelling on that ancient *átman*, with a mind weaned from all external objects and concentrated on the *átman*, the intelligent man renounces joy and grief, as there is neither superiority nor inferiority for the *átman*.

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयँ हि लब्ध्वा विवृत्तँ सद्म नाचिकेतसं मन्ये ॥१३॥

Having heard and well-grasped this, the mortal abstracting the virtuous *átman*, attaining this subtle *átman*, rejoices having obtained what causes joy. I think that the mansion is wide open for *Nachikétas*. (13)

Com.—Again having heard this, the true *átman* which I shall explain to you—from the presence of the preceptor and well-grasped it as his own Self, having abstracted the virtuous *átman* from the body,

etc., and having realized this subtle *âtman*, the learned mortal rejoices having obtained what gives him joy, *i.e.*, the *âtman*. The door of such abode of *Brahman* is, I think, wide open for you, *Nachikêtas*. The drift is 'I think you worthy of emancipation.'

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

What thou seest other than virtue and vice, other than what is made and what is not, other than the past and the future, tell me that. (14)

Com.—If I am worthy, and you are, Oh *Baghavan*, pleased with me: other than virture, *i.e.*, different from the performance of acts enjoined by the *Sâstras*, their fruits and their requisites and similarly from vice ; other than what is made, *i.e.*, effect ; and what is not made, *i.e.*, cause ; and again other than the past, *i.e.*, time gone by ; and the future, *i.e.*, time yet to come ; and similarly the present, *i.e.*, what is not conditioned by time (past, present and future); if you see or know anything like this, beyond the reach of all wordly experience, tell me that.

सर्वे वेदा यत्पदमामनन्ति तपाꣳसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदꣳ संग्रहेण ब्रवीम्योमित्येतत् ॥ १५

The goal which all the *Vêdâs* uniformly extol, which all acts of *tapas* speak of, and wishing for which men lead the life of a *Brahmachârin*, that goal I tell you briefly—It is this—*Om.* (15)

Com.—To him, who had thus questioned, Death explained the thing asked for and also something else, *i.e.*, the worship of '*Om.*' What praiseworthy goal all *Vêdâs* without break, *i.e.*, with one voice, declare, to which goal all acts of *tapas* are intended to lead, and desirous of which men live in the residence of their preceptor, or practise other kinds of *Brahmacharya* to attain the *Brahman*, that goal which you wish to learn, I shall tell you briefly. It is this—'*Om*'. The goal which you wish to learn is the goal which is *denoted* by the word '*Om*,' and of which the word '*Om*' is a substitute (*Pratîka*).

एतध्द्येवाक्षरं ब्रह्म एतध्द्येवाक्षरं परं ।
एतध्द्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

This word is, indeed, *Brahman*, this word is, in deed, the highest; whoso knows this word obtains, indeed, whatever he wishes for. (16)

Com.—Therefore, the word, indeed, is *Brahman*, (manifested). This word, indeed, is also the highest-*Brahman*. For, this word is the substitute for both of them. Whoso worships this word as *Brahman* obtains what he wants, *i.e.*, the manifested or the unmanifested *Brahman*. If it be unmanifested, it should be known; if it be manifested, it should be reached.

एतदालम्बन ँ श्रेष्ठमेतदालम्बनं परं ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

This prop is the best. This prop is the highest. Knowing this prop, one is worshipped in the world of *Brahman*. (17)

Com.—This being so, this prop is the best, *i.e.*, the most praiseworthy of all props, to attain the *Brahman*. This prop is both the higher and lower; for, it leads to both the highest and the manifested *Brahman*, *i.e.*, of the highest *Brahman* and the manifested *Brahman*. The meaning is: he becomes one with the *Brahman* and he becomes fit to be worshipped like *Brahman*.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

The intelligent *âtman* is not born, nor does he die; he did not come from anywhere nor was he anything, unborn, eternal, everlasting, ancient; he is not slain though the body is slain. (18)

Com.—The particle '*Om*' has been pointed out as a prop of and as a substitute for the *âtman*, asked about in the text beginning with '*Anyatra dharmat*,' etc., and devoid of all attributes, for the benefit of the ignorant and the middling class of men who wish to attain the *Brahman*, manifested and unmanifested. Now, this text is indroduced for the purpose of directly ascertaining the real nature of the *âtman*, to attain whom the word '*Om*' was mentioned as a prop; he is not born, *i.e.*, produced; nor does he die;

various modifications are incidental to a thing which is produced and not eternal. Of those, the first and the last modifications namely birth and death are at the outset denied of the *átman*, with the object of denying all modifications by the expressions 'he is not born nor does he die.' *Vipaşchit*, intelligent; for, he is by nature of indestructible intelligence. Again, this *átman* came not from anything, *i.e.*, from any other cause; nor did any other real thing proceed from this *átman*; therefore, this *átman* is unborn, eternal, everlasting, undecaying (for, whoso is not everlasting decays; but he is everlasting); therefore, ancient, *i.e.*, new, even formerly; (for, that which undergoes a development of its parts, is then said to be new); for instance a pot, etc.; but the *átman* who is of a contrary nature is ancient, *i.e.*, incapable of development; this being so, he is not slain or affected, even though the body is slain by swords, etc. Though in it, he is in it like the *ákás*.

हन्ता चेन्मन्यते हन्तुँ हतश्चेन्मन्यते हतं ।
उभौ तौ न विजानीतो नायँ हन्ति न हन्यते ॥ १६ ॥

The slayer who thinks of slaying this and the slain who thinks this slain, both these do not know. This slays not, nor is slain. (19)

Com.—Even the *átman* of such description, the slayer who sees the mere body as the *átman* thinks of slaying and he who thinks that his *átman* is slain,

both these do not know their own *âtman* ; for, he does not slay the *âtman*, being incapable of modification ; nor is he slain being incapable of modification like the *âkâs*. Therefore, all *samsâra*, the fruit of virtue and vice is only in the case of those who do not know the *âtman*, and not in the case of one who knows the *Brahman* ; for in his case, virtue and vice are inappropriate both from the authority of the *srutis* and from the cogency of reasoning.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायां ।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः॥ २० ॥

Subtler than the subtle, greater than the great, in the heart of each living being, the *âtman* reposes. One free from desire, with his mind and the senses composed, sees the glory of the *âtman* and becomes absolved from grief. (20)

Com.—How then does one know the *âtman* is explained ? Subtler than the subtle, *i.e.*, subtler than grain, etc.; greater than the great, *i.e.*, greater than things of great dimensions, such as the earth (whatever thing is in the world, that is known to exist only by virtue of the eternal *âtman* ; divorced from the *âtman* it becomes a non-entity ; therefore, this *âtman* alone is subtler than the subtle and greater than the great, because all names, forms and actions are only conditions imposed upon it). This *âtman* is seated, as the *âtman*, in the heart of every living creature, from *Brahma* down to the worm. That *âtman* to whose

realisation, hearing, thought and meditation are indicated as aids; one free from desire, *i.e.*, one whose intelligence has been diverted from all external objects, either of this world or of the world to come (when he is so,—the mind and the senses which are called *Dhâtus*,— because they suppprt the body, become composed); sees, *i.e.*, directly realises, in the form 'I am he', the glory of the *âtman*, devoid of increase or diminution due to *Karma*; and, therefore, he becomes absolved from grief.

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Sitting, he goes far; lying, he goes everywhere. Who else but me deserves to know the God, who is joyful and joyless. (21)

Com.—Otherwise, this *âtman* cannot be known by worldly men having desires, because sitting, *i.e.*, not moving, he goes a great distance. Lying, he goes everywhere. Thus the *âtman* is both joyful and joyless. Thus he has properties mutually opposed; therefore it being impossible to know him, who else but me can know the *âtman*, who is joyful and joyless. It is only by persons like us of subtle intellect and learning that the *âtman* can be known. Being conditioned by conflicting attributes of fixity and movement, and of constancy and change, the *âtman* appears as if itself possessed conflicting attributes like *Viṣvarûpa*, a sum of various forms, or (more properly)

like *Chintâmaṇi* (a gem which appears according to the fancy of the seer). Therefore, Death indicates the difficulty of knowing the *âtman* by the statement 'who else but me can know the *âtman*.' The cessation of the activity of the senses is 'lying;' in the person lying, there is a cessation of the partial knowledge produced by the senses. In this state the *âtman* seems to go everywhere, because its knowledge then is of a general character, *i.e.*, unqualified by conditions; but, though fixed in its own nature, when it has special or qualified knowledge it seems to go a great distance, because it is conditioned by the motion of the mind and the rest, but really he is here alone, *i.e.*, in this body.

अशरीरꣳ शरीरेष्वनवस्थेष्ववस्थितं ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

The intelligent man knowing the *âtman*, bodiless, seated firmly in perishable bodies, great and all-pervading, does not grieve. (22)

Com.—This text shows that by knowing him, grief also vanishes. 'Bodiless,' the *âtman* being like the *âkâs* by its own nature; 'bodies,' bodies of the gods, the *manes*, men and the rest. 'Perishable,' devoid of firmness, not eternal; 'firmly seated,' eternal, *i.e.*, not subject to modifications; 'great,' to avoid the doubt that the greatness may be relative, the text adds 'all-pervading.' The word '*âtman*' is used to show that it is not distinct from one's Self. The word

âtman is primarily used to denote the *Pratyagâtman*, *i.e.*, the *âtman* in the body. Having known the *âtman* of this description, *i.e.*, having realised him in the form 'I am he,' the intelligent do not grieve. There is no occasion for such a knower of the *âtman* to grieve.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा वृणुते तनूꣳस्वां ॥ २३ ॥

This *âtman* is not to be attained by a study of the *Vêdâs*, nor by intelligence, nor by much hearing, but the *âtman* can be attained, only by him who seeks to know it. To him, this *âtman* reveals its true nature. (23)

Com.—This text says that though this *âtman* is hard to know, still he can certainly be known well by proper means. This *âtman* is not attainable by the study of many *Vêdâs*, or by intelligence, *i.e.*, a retentive memory of the import of books, or by any amount of mere learning. By what then can he be attained is explained. That *âtman* (self) whom the neophyte seeks, by the same self, *i.e.*, by the seeker, can the *âtman* be known. The meaning is that, of one who seeks only the *âtman*, being free from desire, the *âtman* is attained by the *âtman* alone. How it is attained is explained. To the man who seeks the *âtman*, the *âtman* reveals its real form, *i.e.*, its own true nature.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

None who has not turned away from bad conduct, whose senses are not under control, whose mind is not collected, or whose mind is not at rest, can attain this *âtman* by knowledge. (24)

Com.—Yet something more : who has not turned away from bad conduct, *i.e.*, from sinful acts prohibited and not permitted by the *ṣrutis* and the *smritis*, who has no quietude from the activity of the senses, whose mind is not concentrated, *i.e.*, whose mind is deverted off and on ; whose mind is not at rest, *i.e.*, whose mind, though collected, is engaged in looking forward to the fruits of being so collected, cannot attain the *âtman* now treated of, but only by means of the knowledge of *Brahman* ; the meaning is that he alone who has turned away from bad conduct, who is free from the activity of the senses, whose mind is collected, and whose mind is at rest, even in respect of the fruits of its being so collected, taught by a preceptor, attains the *âtman* above described by knowing him.

यस्य ब्रह्म च क्षत्रं उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

Of whom, the *Brahma* and the *Kshatriya* classes are the food, and Death but pickles (to supplement it) ; how can one thus know where that *âtman* is. (25)

Com.—As for him who is not of this description, the *ṣruti* says : Of whom *Brâhmins* and *Kshatriyas*, though the stay of all virtue and the protectors of all, are the food; and Death, though destroyer of all, is only a pickle being insufficient as food. How can one of worldly intellect, devoid of helps above described, know where that *âtman* is, in this manner, as one who is furnished with the helps above described ?

Here ends the Second Part.

THE KATHÔPANISHAD.

PART III.

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेत: ॥१॥

The two, who enjoy the fruits of their good deeds, being lodged in the cavity of the seat of the supreme, the knowers of *Brahman* call shadow and light, as also those who maintain five fires and have thrice propitiated the *Nachikêta* fire. (1)

Com.—The connection of the present *valli* is this. Knowledge and ignorance have already been described, as leading to many contrary results; but each of them has not been described, in its own nature, with its results. The imagining of the analogy of the chariot is for the purpose of determining them, as also for the easy understanding of the subject. Thus two *âtmans* are here described for the purpose of distinguishing between the attainer and the attained and the goer and the goal. Drinking, *i.e.*, enjoying; truth, *i.e.*, the fruits of the enjoyer, on the analogy of using the expression 'the umbrella-carriers go' when not all of them carry umbrellas. *Sukritasya* means

of deeds done by themselves and is connected with the previous word 'fruits.' *Lôkê*, means in this body. *Guhâm pravishtau*, means lodged in intelligence. *Paramê*, superior in relation to the space of the *âkâs* of the external body. *Parârdhê*, in the abode of *Brahman*, for, there, can *Brahman* be realised. The meaning is that they are lodged in the *âkâs* within the cavity of the heart; again they are dissimilar like shadow and light, being within the pale of *Samsâra* and free from *Samsâra*, respectively. So do the knowers of *Brahman* tell; not those alone who do not perform *Karma* say so; but also householders maintaining five sacrificial fires, and others by whom the sacrificial *Nachikêta* fire has been thrice lit.

यः सेतुरीजानानामक्षरं ब्रह्म यत्परं ।
अभयं तितीर्षतां पारं नाचिकेत ँ शकेमहि ॥ २ ॥

We are able to know the fire which is the bridge of those who perform sacrifices, and also the highest immortal *Brahman*, fearless, and the other shore for those, who wish to cross the ocean of *Samsâra*. (2)

Com.—The *Nachikêta* fire, which is, as it were, a bridge for persons performing sacrifices for the purpose of crossing grief, we can light up. Moreover, what is fearless, and what is the main support of the knowers of *Brahman*, who wish to go to the other shore of *Samsâra*, the immortal *Brahman* known as *âtman*, we can know. The meaning of the text is that

both the unmanifested and the manifested *Brahman*, the goal of the knowers of *Brahman*, and those who perform *Karma* are worthy to be known.

It is a description of these that has been given in the previous text.

आत्मान ँ रथिनं विद्धि शरीर ँ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Know the *âtman* as the lord of the chariot, the body as only the chariot, know also intelligence as the driver; know the minds as the reins. (3)

Com.—Here a chariot is imagined for the *âtman*, conditioned in *Samsâra*, entitled to acquire knowledge and perform *Karma* for attaining emancipation and for travelling in *Samsâra*, as a means to reach both. Know the *âtman*, who is the enjoyer of the fruits of *Karma* and is in the bondage of *Samsâra*, to be the lord of the chariot. Know the body to be verily the chariot, because like a chariot the body is drawn by the senses occupying the place of horses. Know also the intelligence to be the driver, furnished with the capacity for determination, because the body is mainly guided by the intelligence, as the chariot is mainly guided by the driver; for, everything done by the body is generally done by the intelligence. Know the mind with its characteristics of volition, doubt, etc., to be the reins; for, the senses, such as the ear, perform their functions when grasped by the mind as horses by the reins.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

The senses, they say, are the horses; the objects which they perceive, the way; the *âtman*, the senses and the mind combined, the intelligent call the enjoyer. (4)

Com.—Those who are versed in the construction of chariots call the senses, such as the eye and the rest, horses, from the similitude of their drawing the body. Know the objects (such as form, etc.), of these senses, regarded as horses, to be the roads. The intelligent call the *âtman* combined with the body, the senses and the mind, the enjoyer, *i.e.*, one in *Samsâra*; for, the pure *âtman* cannot be the enjoyer. Its enjoyment is only the product of its conditions such as intelligence, etc.; accordingly also, other *ṣrutis* declare that the pure *âtman* is certainly not the enjoyer. 'It *seems* to think and to move'; only if this is so, in working out the analogy of the chariot to be described, it will be appropriate to understand. 'The *Vishnu Pâda*' as the pure *âtman* but not otherwise; for, there can be no going beyond *Samsâra* in the case of the pure *âtman*.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

But of him who is not possessed of discrimination, and whose mind is always uncontrolled, the senses are not controllable as vicious horses of a driver. (5)

Com.—This being so, of that driver known as *Buddhi*, who is not capable of discrimination as to what is to be done or omitted to be done, as the other driver in the guiding of his chariot has a mind like the reins of a chariot not well-grasped by the driver, *i.e.*, uncontrolled by the intellect; of that incompetent driver, *i.e.*, intellect, the senses which stand in the place of the horses become unruly and uncontrollable, as the vicious horses of the other driver.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

But of him who knows and has a mind always controlled, the senses are always controllable as the good horses of the driver. (6)

Com.—But of him who is a driver, the contrary of one already explained, *i.e.*, of the driver who knows and who has the mind always under restraint, the senses standing in the place of the horses can be let go or stopped, *i.e.*, controlled like the good horses of the other driver.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति स ँसारं चाधिगच्छति ॥ ७ ॥

But he, whose intellect has no discrimination and whose mind is not under control and who is always unclean, does not reach that goal and falls into *Samsâra*. (7)

Com.—Now the text mentions the results produced by the driver (intelligence) who is unknowing, as above stated; the lord of the chariot, who does not know and who has not the mind under control and who is, therefore, always unclean, does not attain that immortal great goal already described, by reason of having such a driver. It is not alone that he does not attain that, but he reaches *Samsâra* marked by births and deaths.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

But he, who knows, who has his mind always under control and who is clean, reaches that goal from which he is not born again. (8)

Com.—But the second, *i.e.*, the lord of the chariot who has a discriminating intellect as his driver, *i.e.*, the knowing man, having his mind under control and being, therefore, always clean, reaches that goal from which never falling, he is not born again in *Samsâra*.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

But the man who has a discriminating intellect for the driver and a controlling mind for the reins, reaches the end of the road, *i.e.*, that highest place of *Vishṇu*. (9)

Com.—What that goal is, is now explained; but the man who has discerning intelligence for the driver,

whose mind is under control, and who is clean, *i.e.*, the knowing man reaches the end of the road of *Samsâra*, *i.e.*, realises the Supreme; *i.e.*, is absolved from all the ties of *Samsâra*. The man of knowledge attains 'the highest place of *Vishṇu*, *i.e.*, the nature of the all-pervading *Brahman*, the *Paramâtman* known as *Vâsudêva* (the Self-luminous).

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Beyond the senses, are the rudiments of its objects; beyond these rudiments is the mind; beyond the mind is *âtman* known as *Mahat* (great). (10)

Com.—Now this subsequent portion is introduced for the purpose of showing that the goal to be reached should be understood to be the *Pratyak* (the internal) *âtman*, the subtlest proceeding from the gross senses in the ascending degree of subtlety. The senses are gross and those rudiments (*Vishaya*) from which these spring for their own illumination are subtler than the senses, their own effects, greater than these and the *âtman* of these, *i.e.*, bound up with these; subtler than these rudiments and greater than these, being the *âtman* of these, is the mind. Here, by the word *mind* is denoted the rudiments of the *Bhûta* (*Bhûta Sûkshma*) from which mind originates. Than the mind which is the origin of volition, deliberation and the rest, the intellect is subtler, greater, and more

internal. By the term *intellect* is denoted the rudiments of the *Bhûta* (*Bhûta Sûkshma*) from which determination and the rest originate. The *Hiraṇyagarbha* is called here *âtma*, because he is the internal principle of the intelligences of all living beings; called also *Mahat* (great, being the greatest of all). This *Hiraṇyagarbha*, the first-born of *Avyakta* (*Mûlaprakriti or Mâya*) possessed of intellect and activity, is said to be subtler than *Buddhi* (the individual intellect).

महत. परमव्यक्तमव्यक्तात्पुरुष: पर: ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गति: ॥ ११ ॥

Beyond the *Mahat* (great) is *Avyaktam* (the unmanifested). Beyond the *Avyaktam* is the *Purusha*; beyond the *Purusha* there is nothing; that is the end, that is the final goal. (11)

Com.—Beyond even the *Mahat*, subtler than that, being its internal principle, greater than all, is the *Avyaktam*, the seed of all the universe, the unmodified state of name and form, the combined state of the potentialities of all causes and effects, denoted by the terms *avyakta*, *avyâkriti*, *âkâṣa*, etc., entering in the *Paramâtman*, as warp and woof, as the potentiality of a fig tree in a fig seed. Beyond the *avyakta*, *i.e.*, subtler than that, being the cause of all causes and the internal *âtman* of all and greater than that, is the *purusha* (so called), because he fills all. To counteract the supposition of any thing greater than that, the

text says there is nothing beyond the *Purusha*. As there is no other thing subtler than the *Purusha*, dense with mere intelligence, here is the end of subtlety, greatness and immanency; for, it is here that subtlety, etc., beginning with the senses, end; and here alone is the highest attainment achievable by all, diversely travelling in *Samsâra* according to the *smriti* 'which reached, th ey do not return.'

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

This *âtman*, concealed in all living beings, does not shine, but is seen by subtle seers with keen subtle intelligence. (12)

Com.—If there is a going, there must be a returning. How could it then be said 'from whence he is not born again.' This is no fault. Being the internal *âtman* of all, the mental realisation alone is by courtesy called 'going'; and that it is the internal *âtman* has been shown by its being subtler than the senses, mind and intelligence; for, he who is the goer, goes to something, not already reached, not his inner self and other than the *âtman*. The reverse is not the case. Accordingly, the *ṣruti* also says, 'they do not go by roads, who go to the other shore of *Samsâra*, etc.' Accordingly, the text shows that the *purusha* is the internal *âtman* of all. This *purusha* hid in all living things, *i.e.*, from *Brahma* down to the worm, though

possessed of the functions of seeing, hearing, etc., does not shine, as the *âtman* of any being concealed by ignorance and delusion. Oh, how deep, unfathomable and marvellous this *Mâya*, that every living being, though really in its nature the *Brahman*, does not, though instructed, grasp the truth 'I am the *Paramâtman*' and feels convinced, without any instruction that he is such a person's son mistaking for the *âtman* the combination of the body, and the senses, etc., which is not the *âtman* and is only perceived by him, like the pot, etc.; indeed, the world wanders repeatedly deluded by the *Mâya* of the *Brahman* alone; so the *smriti* also says 'Being concealed by *Yôgamâya*, I do not shine to all, etc.' Are not these statements inconsistent? Knowing him, the intelligent do not grieve and 'he does not shine.' It is not so. It is said he does not shine, because he cannot be known by the unpurified intellect; but he is seen by the purified intellect. *Agryayâ*, like a point, *i.e.*, concentrated, subtle, *i.e.*, capable of perceiving subtle objects. By whom? By the subtle seers, *i.e.*, by persons, who, by seeing the different degrees of subtlety as pointed out by the rudiments, are subtler than the senses, etc., are characteristically able to see the subtlest, *i.e.*, by learned persons.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

Let the intelligent man sink speech into mind, sink that into intelligence and intelligence into the great *âtman* and sink that into the peaceful *âtman*. (13)

Com.—The text states the means of attaining that. *Yatchêt*, draw into. *Prâjnah*, one having discernment. What ? *Vâk*, *i.e.*, speech. The word '*vâk*,' *i.e.*, speech, is illustratively used to denote all the senses. Where ? In the mind. The lengthening of the vowel in *manasî* is a vedic license ; and that mind, let him sink into *gnâna*, *i.e.*, intellect bright by nature ; 'intellect' is called *âtman* here ; for, it pervades the mind and the other senses ; therefore, it is their '*Pratyagâtman*,' *i.e.*, internal principle ; let him sink the intellect into the *âtman* ; 'great,' *i.e.*, first born *Hiraṇyagarbha*. The meaning is, let him make his intelligence as clear in its nature as the first born ; let him sink that great *âtman* also into the peaceful *âtman*, *i.e.*, into the primary *âtman* whose nature does not admit of any conditions, which is unmodified, which is within all and which is the witness of all the modifications of the intellect.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Arise, awake ; having reached the great, learn ; the edge of a razor is sharp and impassable ; that path, the intelligent say, is hard to go by. (14)

Com.—Having thus merged into the *purusha*, the *âtman*, all the three, *i.e.*, name, form and *karma* which

are produced by false knowledge and are of the nature of action, agents and fruits, by a knowledge of the true nature of his *âtman*, as the water in the mirage, the serpent in the rope and the colour of the sky, disappear by seeing the true nature of the mirage, rope and the sky, one becomes free from anxiety and calm, his purpose accomplished. Therefore to know that, arise, Oh, living beings sleeping in beginningless ignorance, *i.e.*, turn towards the acquisition of the knowledge of the *âtman*; and awake, *i.e.*, put an end to the sleep of ignorance, horrible in form and the seed of all misery. How? Having approached excellent preceptors who know that, realise the *âtman* taught by them, the innermost and in all, thus 'I am he.' This is not to be neglected. Thus, the *ṣruti*, like a mother, says from compassion; because the object to be known can be realised only by very subtle intelligence. Why is it stated 'by subtle intellect'? The edge of a razor is pointed, *i.e.*, made sharp and impassable, *i.e.*, passable with difficulty; as that cannot be walked over by the feet, similarly hard to attain, the intelligent say, is the road of the knowledge of truth. The meaning is that because the object to be known is very subtle, they say the road of knowledge leading to that is not easily attainable.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसन्नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥१५॥

Which is soundless, touchless, formless, undecaying, so tasteless, eternal and scentless, beginningless, endless, beyond the *Mahat*, and constant, knowing that, man escapes from the mouth of Death. (15)

Com.—How the object to be known is very subtle is explained. This earth produced by sound, touch, form, taste and scent, and the object of all the senses, is gross; so is the body. Here, by the elimination one by one, of these *guṇâs*, *i.e.*, attributes from earth and the rest, difference in respect of subtlety, greatness, purity and durability, has been found in the element, from water upwards to the *âkâṣ*. Therefore, the *ṣruti* shows that little need be said of the unsurpassable subtlety, etc., of that in which smell and the rest up to sound inclusive, mere modifications being gross, do not exist; which is soundless, touchless, formless, undecaying, so tasteless, eternal and scentless. *Brahman* thus explained is undecaying; for, what has sound, etc., decays.

But this having no sound, etc., does not decay or suffer diminution; therefore also, it is eternal; for what decays is ephemeral; but this does not decay. Therefore, it is eternal; and being eternal, it is beginningless; *i.e.*, has no cause; what has a beginning, that being an effect, is not eternal and is absorbed into its cause as earth, etc. But this being the cause of all is not an effect and not being an effect, it is eternal. It has no cause into which it could be

absorbed ; similarly endless, *i.e.*, that which has no end or anything to be done by it. As the ephemeral nature of plantains, etc., is seen, by the fact of their yielding fruit and other results ; not even thus, is it seen that *Brahman*, has an end ; therefore also eternal. Beyond the *mahat*, distinct in nature from the principle known as *mahat* called intelligence, for it is the witness of all, eternal knowledge being its nature, and *Brahman* being the *âtman* of all things. For, it has been already said 'This *âtman* concealed in all living beings, etc.' Constant, *i.e.*, changeless and eternal. Its eternal nature is not relative like that of the earth, etc. Having realised *Brahman* thus described as the *âtman*, one releases the *âtman* from the mouth of Death, *i.e.*, from what is incidental to Death, *i.e.*, from ignorance, desire and *karma*.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तꣳ सनातनं ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

Hearing and repeating the old *Nachikêta's* story told by Death, the intelligent man attains glory in the world of *Brahman*. (16)

Com.—The *ṣruti*, for extolling the knowledge treated of, says : *Nachikêtam*] obtained by *Nachikêtas*. *Mrityuprôktam*] told by Death. The story] contained in the three *vallis*. Old] of ancient date, being narrated in the *Vêdâs*. Repeating] to *Brâhmins*. Hearing] from preceptors ; world of *Brahman*] world

which is *Brahman* ; attains glory] having become the *âtman*, is fit to be worshipped.

य इमं परमं गुह्यं श्रावयेद्ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते तदानन्त्याय कल्पतइति॥ १७

Whoever with zeal, causes to be recited before an assembly of *Brâhmins* or at the time of *Srâddha* of the ancestors, this highest secret, that secures immortality, secures immortality. (17)

Com.—Whoever causes this text, this highest secret to be recited *verbatim* and with meaning, in an assembly of *Brâhmins*, being himself clean, or causes it to be recited at the time of *Srâddha* to those who are there fed, that *Srâddha* is able to secure for him endless fruits. The repetition is for concluding the chapter.

Here ends the first section and the third part.

THE KATHÔPANISHAD.

PART IV.

पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

The self-existent created the senses out-going: therefore, one sees outside and not the *âtman* within. Some intelligent man, with his senses turned away, (from their object), desirous of immortality, sees the *âtman* within. (1)

Com.—It was stated that this *âtman* concealed in all living beings does not shine but is seen by the subtle intellect. What is the obstacle to the subtle intellect seeing the *âtman*, in the absence of which the *âtman* can be seen ? This *valli* is begun for the purpose of showing why it is not seen ; for it is only when the cause of the obstacle to the attainment of good is known, that it is possible to attempt to remove it and not otherwise. *Parânchi*] which go out ; *khâni*] the senses ; the ear and the rest are indicated illustratively by this word *khâni*. These senses go outward to enlighten their objects, such as sound, etc., as they are of this nature ; *Paramêṣvara* has damned

them. Who is that? The self-existent, the lord of all, because he alone is always independent and never dependent on others. Therefore, the perceiver sees the external objects which are not the *âtman*, such as sound, etc., and not the *âtman* within. Though this is the nature of the world, some discerning man, like turning back the current of a river, sees the *âtman* within (*pratyagâtman*) the *âtman* which is *pratyak*; it is to denote the *pratyak* (the inner spirit) that the word *âtman* is technically used in the world and not to denote any other; and even according to its etymology, it is that alone which the word *âtman* denotes; for, according to the *smriti* which declares the derivative meaning of the word *âtman*, what pervades, what absorbs, what enjoys objects here and what makes the continuous existence of this universe is, therefore, called the *âtman*. The word '*aikshat*' meaning 'saw', here means 'sees'; for the tense is not strictly observed in the *Vêdâs*. How he sees is explained. With his eyes turned with all his senses, the eye, the ear and the rest diverted from all objects. Thus prepared, he sees *pratyagâtman*; for it is not possible for the same man to be intent on external objects and go to see the *pratyagâtman*. Why again the intelligent man with such great efforts and by restraining his senses from their natural activity sees the *pratyagâtman*, is explained. Being desirous to secure immortality, *i.e.*, eternal existence for his *âtman*.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशं ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

The ignorant pursue external objects of desire; they get into the meshes of widespread death: but the intelligent, knowing sure immortality, do not covet the uncertain things here. (2)

Com.—The natural tendency to see external objects which are not *âtman* is the cause of the obstacle, *i.e.*, ignorance, to the realisation of the *âtman*. Being opposed to it, the desire of enjoyments pertaining to this world and to the next, external to self and held up by ignorance, is another obstacle. The realisation of the *âtman* being impeded by ignorance and desire, men with little intelligence pursue only external objects of desire. By that cause, they get into the meshes of widespread, *i.e.*, omnipresent death, *i.e.*, the combination of ignorance, desire and *karma*. Meshes] that which binds, consisting in the possession and deprivation of the body, the senses, etc. The meaning is that they fall into a continuous stream of manifold misery, such as birth, death, old age, sickness, etc. This being so, the intelligent, knowing the certain immortality of concentration in the *pratyagâtman* (the immortality of the *Dêvâs* and the rest is uncertain; but this consisting in concentration in the *pratyagâtman* is certain, because it does not increase or suffer diminution by *karma*); *i.e.*, knowing this constant and unshakable immortality, the knowers of *Brahman*

do not covet any, among the ephemeral objects here, *i.e.*, in *samsâra* full of misery, because these objects are opposed to the realisation of the *pratyagâtman*. The drift is that they rise above the desires of sons, wealth and worlds.

येन रूपं रसं गन्धं शब्दान्स्पर्शाँश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वैतत् ॥ ३ ॥

By which alone, one knows form, taste, smell, sounds, touch and the pleasures of the sexes; what remains here unknown to that. This verily is that. (3)

Com.—How is that to be known, other than the knowledge of which *Brâhmins* do not crave anything. This is explained. By which, *i.e.*, the *âtman* whose nature is intelligence; all the world clearly knows form, taste, smell, sounds, touches and the pleasurable sensations due to the commingling of the sexes. It may here be objected that the experience of the world is not in the form 'I know by the *âtman* distinct from the body, etc.'; but that all the world thinks in the form 'I, the combination of the body, etc., Know.' Not so; even the combination of the body, etc., not being distinguishable in its nature from sounds and the rest and being in the nature of a *knowable*, it is not reasonable to attribute the nature of *knower* to it; for if the combination of the body, etc., being no other than form, etc., could perceive other forms, etc., even external forms, etc., may perceive their own and

other forms : but this is not so. Therefore, the world perceives the attributes of the body, such as forms and the rest, only by the *âtman* which is distinct from the body, etc., and which is intelligence itself, just as it is thought 'that by which the metal burns is fire'; what remains in this world, not knowable by the *âtman* ? Nothing so remains. Everything is certainly knowable by the *âtman*. That *âtman*, by which nothing remains unknowable, is omniscient. This verily is that. The meaning is that, that which was asked for by *Nachikêtas*, about which doubts were entertained even by the Dêvas, which is distinct from virtue, etc., which is the highest place of *Vishṇu* and beyond which there is nothing has been understood.

स्वप्नान्तं जागरितान्तं चोभै येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

By which one sees both what is in the midst of dreams and what is in the midst of waking ; knowing the great and the all-pervading *âtman*—the intelligent man does not grieve. (4)

Com.—Thinking that it is not easy to know, because it is very subtle, the *ṣruti* conveys the same meaning again and again. What is in the midst of dreams] all that is knowable in dreams ; similarly, what is in the midst of waking] all that is knowable during waking consciousness ; the *âtman* by which the world knows both what is knowable in dreams

and what is knowable during waking; all the rest, as previously explained; knowing that great and all-pervading *âtman*, *i.e.*, realising him as his own *âtman*, in the form 'I am *paramâtman*,' the intelligent man does not grieve.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते। एतद्वैतत् ॥ ५ ॥

Who knows this *âtman*, honey-eater, soul, near at hand, and lord of all that was and may be, will not seek to protect himself after that. This verily is that. (5)

Com.—Again, he who knows this honey-eater, *i.e.*, the enjoyer of the fruits of *Karma*, the soul, *i.e.*, the supporter of *Prâṇa* and the whole lot of them, the *âtman*; near at hand, *i.e.*, as one and the same with the lord of the past and the future, will not after attaining that knowledge, desire to protect his *âtman*, having attained fearlessness; for it is only as long as he, being in the midst of fear, thinks himself to be non-eternal, so long only will he desire to protect his *âtman*. But when he knows the *âtman* to be one without a second and eternal, then who would wish to save, what and from whom? This verily is that] as before explained.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वैतत् ॥ ६ ॥

Who sees him seated within the five elements,—him who was born of *Tapas* (*Brahman*) who was born before the waters and who having entered the cavity of the heart, is therein seated. This verily is that. (6)

Com.—This shows that he who was pointed as the *pratyagâtman* and *I'svara* is the *âtman* of all. *Yah*] some seeker after emancipation. *Pûrvam*] first. *Tapasah*] from the *Brahman* defined as knowledge, etc. *Jâtam*] created or produced, the first-born of *Brahman, i.e., Hiranyagarbha.* 'Born before whom' is explained. *Adbhyah pûrvam*] before the five elements, including water; not before water alone; *ajâyata*] was born. This first-born who having created the bodies of the Dêvâs, etc., entered the *âkâs* of the heart of every living thing and is there seated, perceiving sounds, etc., *Bhûtêbhih* means *Bhûtâh* or elements in the nature of cause and effect. Who sees him seated with them: who sees thus. See this alone, *i.e., Brahman* the subject of our present discussion.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वैतत् ॥ ७ ॥

Who is born along with *prâna* manifested as all *Dêvâs*, the eater, seated, having entered the heart, who was born with the elements. This verily is that. (7)

Com.—*Dêvatâmayî*] in the form of all the *Dêvatâs. prânena*] as *Hiranyagarbha*; is born] from the highest

Brahman ; *aditi*] so called, because she eats as it were sounds, etc. ; her] who as before entered the heart and is there seated, the text describes her. Who was born along with *bhûtâs* or living creatures.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वैतत् ॥ ८ ॥

The fire lodged in the *araṇis*, as the fœtus is well-borne by the pregnant woman fit to be worshipped every day by watchful offerers and other men. This verily is that. (8)

Com.—Again, the sacrificial fire lodged in the upper *araṇi* and the lower *araṇi*, the eater of all offerings and the fire within the body; which are well-maintained by the *ritviks* and *yôgins*, respectively, as the fœtus is well-maintained in the world by pregnant women, by means of food, drink, etc., not condemned. Moreover, fit to be worshipped, *i.e.*, eulogised and adored every day by those who follow *Karma* and by those who follow *yôga*, in sacrifices and at heart; *jâgrivadbhih*, who are by nature on the alert, *i.e.*, watchful. *Havishmadbhih*, by those having offerings such as ghee, etc., and by those having contemplation and meditation. This verily is that—that *Brahman* now treated of.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाःसर्वे अर्पितास्तदु नात्येति कश्चन । एतद्वैतत् ॥ ९ ॥

Whence also the sun rises and where he sets, on that, all the *Dêvâs* depend. None certainly passes beyond that. This verily is that. (9)

Com.—Moreover, that *prâṇa* from which the sun rises and that where alone the sun every day sets, that *prâṇa*. *i.e.*, the *Adhidaiva* and the *Adhyâtma* aspect of *Âtman* as the gods and speech, etc., as the senses enter into, while they last, as spokes in a wheel. Even he is certainly *Brahman*. That is this *Brahman*, the *âtman* of all. None certainly passes beyond that] none ceasing to be of the nature of that becomes other than that. This verily is that.

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

What indeed is here, is there; what there, that here again; from Death to Death he goes; who here sees, as if different. (10)

Com.—This is said in order that the doubt may not arise in anybody; that what exists in all from the *Brahma* down to the immovable and appears, being subject to particular conditions, as something other than *Brahman* and subject to *samsâra*, he is different from the highest *Brahman*. What indeed is here subject to conditions of causes and effects and appears to the ignorant as possessing the attributes of *sâmsâra*, he is indeed the *Brahman* there centred within the body, in his nature dense with eternal

knowledge and devoid of the attributes of all *samsâra*; again, what there is centred with self is itself here subject to conditions of name, form, cause and effect and is no other. This being so, he who here deluded by ignorance, which consists in seeing difference by the nature of the conditions sees in the *Brahman* which is one, a variety, thinking thus 'I am other than the highest *Brahman* and the highest *Brahman* is other than I', goes from death to death, *i.e.*, is again born and dies; so, one should not see thus. The drift of the text is that one should see thus. 'I am indeed the *Brahman*, the one unalloyed intelligence, all-pervading, filling all space like the *âkâṣ*'.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

By mind alone could this be obtained, there is no difference here at all. He goes from death to death who sees as if there were difference here. (11)

Com.—Before attaining the knowledge of the oneness, by the mind purified by the *ṣâstrâs* and by the preceptor, this unalloyed essence of the *Brahman* should be attained in the form 'There is the *Brahman* alone, nothing else exists.' When attained, ignorance, the cause of the perception of difference being removed, there is not even the slightest difference here, *i.e.*, in the *Brahman*. But he who does not give up

looking, with the eyes dark from ignorance and sees as if there were difference, certainly goes from death to death, even by superposing the slightest difference.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वैतत् ॥ १२ ॥

The *Purusha* of the size of a thumb, resides in the middle of the body, Lord of the past and the future ; one does not wish to protect himself afterwards, *i.e.*, after knowing Him. This verily is that. (12)

Com.—This again explains the *Brahman* treated of ; of the size of the thumb] the lotus of the heart is of the size of the thumb ; being conditioned by the mind filling the cavity of the heart ; it is of the size of the thumb like the *âkâṣa* filling the inter-space of a bamboo of the size of the thumb. *Purusha*] because all is pervaded by him. In the middle in the *âtman*] in the middle of the body. Knowing him who resides there as the *âtman*, the Lord of the past and the future. *Na tato*, etc.] as previously explained.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वैतत् ॥ १३ ॥

The *Purusha* who is of the size of the thumb is like a flame devoid of smoke and Lord of the past and the future. He alone is now and He certainly to-morrow. This verily is that. (13)

Com.—The *Purusha* of the size of the thumb, like a flame without smoke. *Adhûmakah* must be neuter, for it qualifies the word '*jyôtis.*' Who is so perceived in the heart by *yôgins*, Lord of the past and the future, He is eternal and constant ; He exists in all living beings now and He will certainly exist to-morrow. The meaning is that none other like him will come into being.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

As water rained on an impassable height is dispersed over hills, so one seeing the objects as different, runs after them only. (14)

Com.—By this, the theory of some, that man lives not after death, though it does not logically arise, was refuted by the *sruti* as also the position of momentary existence. This text again states that the perception of difference in *Brahman* is an error. As water rained on an impassable high place becomes dispersed over various lower levels and is lost, so one seeing the selves (*Dharmân*) as distinct in everybody runs after them only, responsive to the variety in the bodies. The meaning is that he again and again is enclosed in various bodies.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

As wa ter pure poured into pure becomes the same only, so the *âtman* of the thinker who knows thus, becomes ; Oh *Gautama*. (15)

Com.— But how becomes the *âtman* of a thinker who has acquired knowledge, whose perception of difference due to conditions has been destroyed, and who knows the *âtman* pure, dense with knowledge unalloyed, and one without a second, is explained. As water pure poured into pure becomes of the same quality, not otherwise, the *âtman* also of the thinker becomes the same, Oh *Gautama*. Therefore, leaving the perception of difference induced by bad logic and the erroneous notion of no-here-after, the perception of the one-ness of the *âtman* inculcated by the Vêdâs, a better well-wisher than thousands of mothers and fathers sho uld be anxiously respected by those whose pride has been quelled.

Here ends the Fourth Part.

THE KATHÔPANISHAD.

PART V.

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वैतत् ॥ १ ॥

The city of the unborn, whose knowledge is permanent, has eleven gates; thinking on him, one does not grieve and being freed, becomes free. This verily is that. (1)

Com.—As *Brahman* is not easily knowable, this if commenced for the purpose of ascertaining the entity of the *Brahman*, again by another method. City] being like a city, this body is called a city, because we find in it the appendages of a city such as gate-keepers, their controllers, etc.; a city with all its appendages has been found to exist, for an owner independent of it and not mixed up with it; similarly, from its resemblance to a city, the body, a bundle of many appendages, must exist for an owner occupying the place of a king and not mixed up with it; and this city named body has eleven gates; seven in the head, and three lower down including the navel and one at the top of the head; whose this is,

i.e., of the unborn] of the *âtman* not subject to modifications such as birth, etc., occupying the place of the king and dissimilar in its properties to the city; *avakra chêtasah* : whose *chetah*, *i.e.*, knowledge is not crooked and eternally existent like the splendour of the sun and uniform, *i.e.*, of the *Brahman* occupying the place of the king; contemplating on that *Paramêṣvara*, highest Lord, the owner of the city; for the word *anushthânam* here means the contemplation of him leading to sound knowledge or realisation of him contemplating on him, as living equally in all things, one does not grieve, being freed from all desire; fearlessness being attained by knowing him, there being no occasion for grief, whence could he fear? Even *here*, he becomes freed from the ties of desire and *karma* induced by ignorance and being thus freed, he becomes free, *i.e.*, does not enter a body again.

हꣳसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥२॥

As mover, he dwells in heaven; as pervader, in inter-space; as fire, in the altar; as guest, in a house; he dwells in man, dwells in betters, dwells in truth and dwells in the *âkâṣ*. He is all that is born in water, all that is born of earth, all that is born of sacrifices and all that is born of mountain; true and great. (2)

Com.—And he the *âtman* does not live in the city of one body alone; but he lives in all cities. How? *hamsah*] one who moves; *suchishat*] dwelling in heaven as the sun. *Vasuh*, one who animates all; dwells in the inter-space, as wind; *hôtâ*] fire, according to the *sruti* 'fire indeed is *hôtâ*;' *Vêdishat*] dwelling in *Vêdi* or earth, according to the *srutis* 'this *Vêdi* is the supreme nature of earth,' etc. *Atithih*] *sômah*. *Durônasat*] dwelling in *Durôna*, *i.e.*, vessel; or a *Brâhmin* dwelling in the house (*Durôna*) as a guest (*atithih*); *nrishat*] dwelling in men; *Varasat*] dwelling in betters, *i.e.*, the *Dêvâs*. *Ritasat* dwelling in *rita*, *i.e.*, truth or sacrifice; *Vyômasat* dwelling in *Vyôma*, *i.e.*, *âkâsa*. *Abjâh*] those born in water, in the form of conch, mother of pearl, whale, etc.; *gojâh*] those born of the earth in the form of corn, grain, etc.; *ritajâh*, those born in the form of appendages to sacrifice; *adrijâh*] those born of mountains in the form of rivers, etc.; though the *âtman* of all, he is *ritam*, *i.e.*, of unchanging nature. *Brihat*, great, being the cause of all; even when the sun alone is described by the *mantra*, even then, from the fact that the sun is accepted as *âtman* in his nature, there is no conflict in this commentary. The meaning of the *mantra* is that the *âtman* of the universe is only one and all-pervading and there is no difference in the *âtman*.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

He leads the *prâṇa* upwards and casts the *apâna* downwards; the dwarf seated in the middle, all *Dêvâs* worship. (3)

Com.—In realising the existence of the *âtman* an evidence is offered. Upwards] from the heart. *Prâṇa*] the wind, whose function is connected with breath. *Unnayati*] leads upwards. Similarly casts the *apâna* downwards. The word *yah* (who), should be supplied to complete the sentence. Him seated in the middle, *i.e.*, in the *âkâṣ* of the lotus of the heart, with the light of knowledge clearly shining in the intellect and worthy of worship, all the *Dêvâs*, *i.e.*, the senses, the eyes and the rest propitiate, by bringing in the perceptions of form, etc., as the subjects please the king, by offerings, *i.e.*, they are uninterruptedly active on his account. The drift of the text is that there is another on whose behalf and by whom is directed all the activity of the winds and the senses.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वैतत् ॥ ४ ॥

When this *âtman* seated in the body escapes from the body what here remains? This verily is that. (4)

Com.—Again, of this *âtman* in the body, *visramsamânasya*] escaping. *Dêhinah*] embodied. The meaning of the word *visramsamâna* is explained by the expression *dêhât vimuchyamânasya* (being free from

the body); what here remains? nothing of the whole lot of *prâṇa*, etc., remains. Here] in the body; the *âtman*, on whose leaving the body, all this lot of effects and causes becomes in an instant enervated, destroyed and defunct, as in the case of the inhabitants of a city, when the lord of the city, is driven out of it, has been established to be some other than all this.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Not by *prâṇa*, not by *apâna*, does any mortal live; but it is by some other on which these two depend that men live. (5)

Com.—The theory may be urged 'that the body becomes destroyed only by the exit of *prâṇa*, *apâna*, etc., and not by the exit of the *âtman* distinct from these; for, man lives only by *prâṇa* and the rest'. This is not so; not by *prâṇa*, not by *apâna*, not by the eyes, etc., does a mortal having a body live. These acting jointly for the benefit of some other cannot be the source of life. The existence of houses, etc., composite in their nature, has not been seen in the world to be undirected by some other not connected with them, for whose benefit they exist; so also, it should be in the case of the combination of *prâṇa* and the rest. Therefore, it is by some other alone, dissimilar to the combination of *prâṇa* and the rest,

all these combined maintain their life. On which *âtman*, dissimilar to those combined, the really existent and the highest, these two *prâṇa*, and *apâna* combined with the eyes and the rest, depend and for the benefit of whom (not so combined) *prâṇa*, *apâna* and the rest perform their functions in combination, he is established to be other than they.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनं ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

To thee, Oh *Gautama*, I will explain the secret ancient *Brahman* and also how after death, the *âtman* becomes. (6)

Com.—I will now explain to thee again this secret ancient *Brahman* by whose knowledge cessation of all *samsâra* results and not knowing which, how after death the *âtman* travels in *samsâra*. Listen, Oh *Gautama*.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतं ॥ ७ ॥

Some *jîvas* (*dêhinah*) go into wombs to be embodied; others pass into the immoveable, according to their *karma* and to their knowledge. (7)

Com.—Into wombs, combined with semen virile. Some ignorant fools go to take a body. The meaning is that the *jîvas* having a body enter the womb. Others, yet inferior after death, become immoveable,

such as trees and the rest; 'according to their *karma*, means according to *karma* performed by them, *i.e.*, by the form of *karma* performed by them, in this birth. Similarly also, 'according to their knowledge,' *i.e.*, according to the nature of knowledge acquired by them. The meaning is that they take a body corresponding to them; for, another *ṣruti* says 'they are born according to their knowledge.'

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वैतत् ॥८॥

This *Purusha* who wakes when all sleep, creating what was desired is certainly 'the pure,' that is *Brahman* and that is said to be immortal. All worlds are fastened on that; none passes beyond that. This verily is that. (8)

Com.—What was pledged in 'I will explain the secret *Brahman*' is now explained. This *Purusha* who wakes, *i.e.*, does not sleep, when all, *i.e.*, when *prâṇa* and the rest are asleep, creating by ignorance whatever was desired, *i.e.*, objects of perception, such as woman and the rest, is certainly pure; and that is the *Brahman*. There is no other secret *Brahman*. It is that alone which is said to be immortal, *i.e.*, deathless in all the *ṣâstrâs*. Moreover, the worlds, earth and the rest, all depend on the *Brahman*, that being the cause of all worlds. None passeth beyond that, etc., as already explained.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ ९ ॥

As fire, though one, having entered the world, takes a separate form in respect of every form, so does the internal *âtman* of all living things assume a form for every form and is outside all forms. (9)

Com.—As the knowledge of the oneness of the *âtman*, though supported by authority and often reiterated, is not firmly grasped by the intellect of perverse-headed *Brâhmins*, whose mind is shaken by the intellect (arguments) of many logicians, the *sruti*, being anxious to inculcate it, says again and again: as fire, though one, bright by nature, having entered the world (*Bhuvanam* meaning world, because all *bhavanti, i.e.*, are born there) in respect of everything to be burnt assumes separate shapes ; so, being one only, the internal *âtman* of all, having entered all bodies such as fire in logs, etc., being extremely subtle, assumes forms responsive and is also without them all, like the *âkâs*, in his own unmodified nature.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

As wind, though one, having entered the world, assumes forms responsive to every form, so the internal *âtman* of all living things, though one, assumes forms responsive to every form and is outside them all. (10)



Com.—So, another illustration (is offered by 'as wind though one', etc.). The analogy is complete, as he enters all bodies as *prâṇa* and takes forms corresponding to every form.

सूर्यो यथा सर्वं लोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

As the sun, the eye of all the world, is not tainted with the stains in external objects seen by the eyes, so, the one internal *âtman* of all living things is not tainted with the world's grief, being external to it. (11)

Com.—Seeing that if one be the *âtman* of all, he may be regarded as subject to the grief of *samsâra*, this is said. As the sun benefiting the eye by its rays and manifesting even unclean things such as urine, ordure, etc., though being the eye of all, the world seeing them is not tainted with sins and other blemishes due to seeing unclean things, etc., and by stains caused by physical contact with unclean objects so the one internal *âtman* is not tainted with the misery of the world, being outside that; for, the world by ignorance superposed on the *âtman*, suffers misery arising from desire and *karma*. But that is not really in the *âtman*, just as, the serpent, silver, water and dirt superposed on the rope, mother-of-pearl, barren spot and the sky, respectively, do not really exist as blemishes in the rope, etc.; from the

superposition, by false notion, they are perceived as blemishes in the true objects connected (by the notion); the true objects are not tainted by such blemishes because they are external to the false notion so superposed. Thus the world having superposed on the *âtman*, the false notion of deed, agency and fruits like the notion of the serpent (on the rope), suffers the misery of birth, death, etc., due to that. But the *âtman*, though the *âtman* of all the world, is not tainted by the misery of the world arising from the superposition of a false notion. Why? being external. Because he is like the rope, etc., external to the false notion superposed on him.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Sole, controller, the internal *âtman* of all living things who makes his own form diverse to the intelligent who realizes him as seated in the self, eternal bliss is theirs, not others. (12)

Com.—Moreover, he, the lord of all, all-pervading, independent, is one (there is none other equal to him or greater than he); *vaṣî*] under whose control all the universe is; because he is the internal *âtman* of all; for, he makes himself though one, of the nature of unalloyed pure knowledge, diverse by the differences of impure conditions of name, form, etc., by his mere existence, having unthinkable powers. *Âtmastham*]

clearly perceived in the form of knowledge, in the conditioned intellect, in the *âkâṣa* of the heart, within the body; for, the body is not the supporter of the *âtman*, he being formless as the *âkâṣa*. He is like the face reflected in the mirror. To those discerning persons who perceive this lord, this *âtman*, all their external activities being checked in accordance with the teaching of the preceptor and the *âgamâs* and realise him directly, to those who have become lords of all, belongs the eternal bliss, *i.e.*, delight in self and not to the undiscerning others, whose intelligence is engrossed by external objects, though the bliss is their own *âtman*, which in the case of the latter is concealed by ignorance.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वतीनेतरेषाम् ॥ १३ ॥

Eternal among the ephemeral, conscious among the conscious, who, being one, dispenses desired objects to many, the intelligent who see him seated in their selves, to them, eternal peace, not to others. (13)

Com.—Again, deathless among mortal things, conscious among the conscious, such as *Brahma* and other living beings. As the power of burning in water and the rest, which are not fire in themselves, is due to fire, so, the intelligence of others is due to the intelligence of the *âtman*; again, he, omniscient

and lord over all, dispenses to those having desire, *i.e.*, to those in *samsâra*, according to their respective *karma*, the fruits of *karma* and desired objects, according to his grace, himself one, to many, without effort. To such intelligent men as see him seated in their selves, eternal peace accrues, not to others, *i.e.*, to those who do not see so.

तदेतदिति मन्यन्ते ऽनिर्देश्यं परमं सुखं ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

They think of that as this—the indescribable highest bliss. How shall I know that, whether that which shines is seen clearly or not. (14)

Com.—That bliss of the knowledge of the *âtman* which is indescribable, highest and which, though beyond the speech and mind of men, under the sway of *Prakriti*, they, the *Brâhmins* freed from all desire, describe as this, *i.e.*, as something directly perceived; how; *i.e.*, by what process shall I *know* that bliss: *i.e.*, realise it as thus perceivable by my intelligence, as the *sanyâsins* freed from desire, do? Is that which is luminous of itself an object clearly perceivable by our intelligence or not?

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

The sun does not shine there; nor do the moon and the stars, nor do these lightnings shine. How

could this fire ? Him shining, all shine after. All this shines by his light. (15)

Com.—The reply here is that it shines and is perceived as shining. The sun, though the enlightener of all, does not shine in the *Brahman*, being his *âtman*, *i.e.*, the sun does not illumine the *Brahman*. Similarly, the moon and the stars do not ; nor do these lightnings illumine. How could this fire, perceivable by us ? Why say much ? All these, the sun and the rest who shine, shine only after him, the lord of all ; as water, firebrand, etc., from their contact with fire, burn after the burning fire and not by their own inherent virtue. It is by his light only, that all this, the sun and the rest shine. This being so, that *Brahman* alone shines and shines variously. From the various kinds of light possessed by its effects, the self-luminosity of the *Brahman* is inferred. It is not possible for one to impart to another luminosity, which one does not possess, because pots, etc., are found incapable of illumining other objects and the sun and the rest, luminous in their nature, are found capable of that.

Here ends the Fifth Part.

THE KATHÔPANISHAD.

PART VI.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वैतत् ॥ १ ॥

Root up and branches down is this ancient *aṣvattha* tree, that (its source) is pure. That is *Brahman* and that alone is called immortal. On that, do all worlds depend and none passes beyond that. This verily is that. (1)

Com.—As in the world, the ascertainment of the root of a tree is made by ascertaining the nature of the *tula* (panicle of the flower), this sixth *valli* (part) is begun with the object of ascertaining the nature of the *Brahman*, the source (of the *samsâra* tree,) by ascertaining the nature of the effect, the tree of *samsâra*. Root up, having its root up, *i.e.*, 'that highest place of *Vishṇu*' is its root, this tree of *samsâra*, extending from the *avyakta* to the immoveable, has its root up, *i. e.*, in *Brahman*. It is *vriksha* (tree), so called, because it is felled; this tree consisting in manifold miseries of birth, decay, death and grief, etc., changing its nature every moment, like jugglery,

waters of the mirage, a city formed by the clouds in the sky, etc. ; because like these perceived only to vanish ultimately, non-existent like a tree, sapless like the stem of the plantain tree, the subject of several doubtful alternatives in the intellects of many hundreds of sceptics, not ascertained to be what it really is by seekers after truth, receiving its sap from its source, *i. e.*, the highest *Brahman* ascertained by *Vêdânta*, growing from the seed of ignorance, desire, *karma* and *avyaktam*, having for its sprout *hiraṇya-garbha*—the combination of the power of knowledge and activity of the lower *Brahman*, having for its *skandha* (trunk), the various subtle bodies of all living things, possessed of the pride of stature from the sprinkling of the waters of desire, having for its tender buds the objects of intelligence and the senses, having for its leaves the *ṣrutis*, the *smritis*, logic, learning and instruction, filled with the lovely flowers of sacrifice, gift, penance and many other deeds, having various tastes such as the experience of joy and sorrow, having endless fruits on which living beings subsist, with its roots well grown, *i. e.*, (tendencies of the mind) entwined and fastened firm by the sprinkling of the waters of desire for the fruits, with the nests built by birds, *i. e.*, all living beings from *Brahma* downwards in the seven worlds beginning with that called *satya*, reverberating with the tumultuous noise arising from dancing, singing,

instrumental music, joking, clapping on the shoulders, laughing, pulling, crying, exclaiming 'leave me,' 'leave me,' etc., induced by mirth and grief, produced by the happiness and misery of living beings and felled by the unresisted sword of the realisation of the *Paramâtman* proved by the *Vêdânta*, this tree of *Samsâra*, always shaking by its nature to the wind of desire and *karma*, like the *aṣvattha* tree, having its branches, *i.e.*, heaven, hell, the world of beasts and *prêtâs*, etc., downwards, existing from time immemorial, because having no beginning. That which is the root of this tree of *Samsâra* is indeed pure, bright, *i. e.*, resplendent, the intelligence of *âtman*; that indeed is *Brahman*, being greater than all; that indeed is described as immortal in nature, being true; any other than that is a mere matter of speech, modification, name and falsehood and therefore subject to death. On that, *i. e.*, on the *Brahman* absolutely true, do all the worlds, false like the city of clouds in the sky, waters of the mirage and jugglery (*mâya*) and perceived as non-existent by the knowledge of the absolute truth, depend during their birth, stay and absorption. None, *i.e*, no modification passes beyond that, *i.e.*, *Brahman*, as the thing made, such as pot, etc., does not pass beyond the mud, etc. This verily is that.

यदिदं किंच जगत्सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

All this universe evolved (from *prâṇa*) moves while *prâṇa* is ; a mighty terror, the thunderbolt uplifted ; those who know this become immortal. (2)

Com.—If it be said that *Brahman*, the source of the world, by knowledge of which men are said to become immortal, does not exist and that all this has come out of nothing, it is not sound ; all this universe, the highest *Brahman* existing, moves ; and having come out of that alone, acts regularly. This *Brahman*, the cause of the origin, etc., of the universe is *mahatbhaya*, *i. e.*, great and terrible. It is like the thunderbolt uplifted ; as, at the sight of the master with the thunderbolt raised in his hand, the servants regularly keep his commands, so this world, with its lords and with the sun, moon, planets, constellation and stars, etc., regularly and without a moment's respite obeys the law. This is the drift. Those who know this, this highest *Brahman*, the witness of all the modifications of one's mind, become immortal.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

From fear of him, fire burns ; from fear, the sun shines ; from fear, *Indra* and Wind ; and Death, the fifth, speeds. (3)

Com.—How the world lives from fear, of him, is explained. The fire burns from fear of him, the lord of all ; the sun shines from fear ; from fear, *Indra*

and Wind; and Death, the fifth, runs; for, if *Brahman* did not exist as controller of the competent protectors of the world, like one with the thunderbolt uplifted in his hand, their well-regulated activity, as that of the servants trembling from fear of the master would not be possible.

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

If here he is able to know before the falling of the body, then in the worlds of created things, he becomes embodied. (4)

Com.—If he is able to know and knows even during life, this *Brahman*, the cause of fear, before the falling of the body, then he becomes freed from the bond of *Samsâra*. If he is not able to know, then, *i. e.*, from want of that knowledge, he becomes able to take, *i. e.*, he takes a body in earth and other worlds, where those who are fit to be created, are created. Therefore, before the falling of the body, attempt should be made to realise the *âtman*; for the realisation of the *âtman* even here will be clearly horrible as that of a face reflected in a mirror; not in other worlds except the *Brahmalôka*; and that is hard to reach.

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥५॥

As in a mirror, so within one's self; as in dreams, so in the world of the *manes*; as indistinctly seen in water, so in the world of the *Gandharvâs*; as of light and shade, so in the world of *Brahma*. (5)

Com.—How is explained. As one in the world sees his own image reflected in a mirror very distinctly, so the realisation of the *âtman* in one's intelligence, when spotless like a mirror, becomes clear. As in dreams, the perception is indistinct and produced, *i. e.*, (obscured) by the reminiscences of the waking state, so indistinct is the realisation of the *âtman* in the world of the *manes*, being engrossed in the enjoyment of the fruits of *karma*. As the image of one's self reflected in water is seen indistinctly, with the various parts not defined, so is the realisation of the *âtman* in the world of the *Gandharvâs* certainly indistinct. Thus, it is inferred from the authority of the *ṣâstrâs*, even in other worlds. It is only in one, the *Brahmalôka*, that it is very distinct, as that of light and shadow and that (*Brahmalôka*) is hard to attain requiring as means, a combination of very special *karma* and knowledge, *i.e.*, (worship). The drift, therefore, is that one should attempt to realise the *âtman* even while here (in this world).

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

The intelligent man knowing that the senses separately produced are distinct (from the *âtman*) and also their rising and setting, does not grieve. (6)

Com.—How is he to be known and what avails it to know him are explained. Of the senses, such as the ear, etc., separately originating from their causes, the *âkâṣa*, etc., for perceiving their respective objects, knowing their distinctness, *i. e.*, dissimilarity of their nature to the nature of the *âtman* extremely pure, untainted, and all intelligence ; and also the rising and setting, *i. e.*, the creation and absorption of the senses, to depend on the waking and sleeping states and that the *âtman* has neither beginning nor end, the intelligent man does not grieve. The eternally identical nature of the *âtman* never changing, there can be no cause of grief. So also another *ṣruti* says 'The knower of the *âtman* crosses grief.'

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Beyond the senses is the mind ; higher than the mind is the intellect ; above the intellect is the great *âtman* ; higher than the *mahat* is *Avyaktam*. (7)

Com.—As the senses have been stated to be distinct from the *âtman*, he cannot be externally perceived ; because he is the internal principle of all. How it is so, is explained. Beyond the senses, is the mind, etc., As *arthâs* (rudiments) here are of the same

class with the senses, they are included in the word *Indriya.* The rest as previously explained. The word *satva* here denotes ' intellect.'

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

Beyond the *Avyaktam* is *Purusha*, all-pervading and devoid of *linga* (indicative mark), whom knowing the mortal is freed and attains immortality. (8)

Com.—Beyond the *Avyaktam* is *Purusha* all-pervading, being the cause of all *âkâṣa*, etc., which is all-pervading. Devoid of *linga*] that by which anything is reached (known) is *linga* such as intellect, etc. That does not exist in him ; so he is devoid of *linga*. The meaning in effect is devoid of all the attributes of *samsâra*. Him knowing, both from the preceptor and the *ṣâstrâs*, the mortal, even during life, is freed from the knots of the heart, such as ignorance, etc., and even when the body falls, attains immortality. This clause is connected with the previous one thus. He is the *Purusha* beyond the *Avyaktam*, etc.

न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥९॥

His form stands not within the fold of vision. None sees him with the eye. By the intellect controlling the mind, and by constant meditation is he revealed. Whoso knows that becomes immortal. (9)

Com.—How he devoid of *lingas* could be seen is explained; not within the ken of the eye, stands the form of this internal *âtman*. Therefore, with the eye, *i.e.*, with all the senses,—the eye being here illustratively used—none sees the *âtman* now treated of. How can one, then, see him is explained. *Hrida*] by the intellect within the heart. *Manîsha* ruling as the controller of the mind characterised by volition, *i.e.*, free from modifications. *Manasâ*] by well seeing in the form of meditation. *Abhikliptah*] realised, *i.e.*, illuminated. 'The *âtman* can be known' should be supplied to complete the sentence. Who knows this *Brahmanâtman* becomes immortal.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥ १० ॥

When the five sources of knowledge are at rest along with the mind, and the intellect is inactive, that state they call the highest. (10)

Com.—As a means to the intellect becoming the controller of the mind, *yôga* is now explained. When diverted from their objects, the five *gnânas* (the senses, such as the ear, etc., being intended for acquiring knowledge here denoted by the word *gnânam*) are centred in the *âtman* with the mind (which the senses go with) weaned away from volition, etc., and the intellect characterised by determination is not active, *i.e.*, is not engrossed by its own activity, that state they call the highest.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

That firm control of the senses, they regard as *yôga.* Then one becomes watchful ; for, *yôga* is acquired and lost. (11)

Com.—This state, they regard as *yôga* (connection) which is really *viyôga* (disconnection) ; for, the attitude of the *yôgin* is characterised by a severance of all bonds of misery ; for, in this condition the *âtman* is centred in his own glory, devoid of all superposition of ignorance. Firm] unshaken ; control of the senses] control of the internal and external organs of sense. *Apramattah*] free from excitement or hasty action *i.e.*, always endeavouring towards concentration. Then] when he has *commenced yôga* (this is suggested by necessary implication) ; for, there is no possibility of incautious action in the absence of the activity of intellect, etc. Therefore, vigilance is *enjoined* only *before* the cessation of the activity of intellect, etc. Or, it may be that the *sruti* merely *declares* that there is unimpeded vigilance, only when the control over the senses is firm ; it is, therefore, said that one, then, becomes vigilant. Why is vigilance enjoined ? Because *yôga* has the attributes of being acquired and being lost. The drift, therefore, is that to avoid the risk of losing it, vigilance should be adhered to.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Not by speech, not by mind, not by the eye, can he be attained; except in his case who says 'He is,' how can that be known. (12)

Com.—If the *Brahman* could be perceived by the operation of the intellect, etc., it can be specifically apprehended as this or that. When the intellect, etc., cease to act, *Brahman* which is not cognised, in the absence of the cause of cognition, does certainly not exist; for, it is only when anything is perceived by the instruments of cognition, it is reputed in the world to exist; and the contrary is said to be non-existing; and, therefore, *yôga* is useless; or, the *Brahman* not being known should be known as non-existing. If it is thus urged, it is thus replied 'true not by speech, not by mind, not by the eye, not by other senses, could he be known; still, though devoid of any attributes, being known as the origin of the universe, he certainly exists; for, that into which effects are absorbed must certainly exist; for, here also, this effect traced back in the ascending series of subtlety leads only to the conviction of something as existent (in the last resort).' The intellect, even in the ultimate analysis of all the objects of perception, is still pregnant with a belief in the *existence* of something; for, the intellect is our authority in the comprehending of the real nature of existence and non-existence. If the universe had no existing cause, then the effect (the world) being inseparably connected

with non-existence would be apprehended as non-existing. But this is not so; it is perceived as existing only as pot, etc., made of earth, is perceived in combination with earth. Therefore, the cause of the world, the *âtman*, must be known as existing. Wherefore? In any other than him who believes in existence, follows the drift of the *agâmâs* and is possessed of faith, *i.e.*, in one who argues that there is no *âtman*, the source of the universe, and that all this effect not connected with any cause is absorbed into non-existence and who thus sees perversely, how can that *Brahman* be truly known? The meaning is it cannot at all be known.

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्यं तत्वभावः प्रसीदति ॥ १३ ॥

He should be known to exist and also as he really is. Of these two, to him who knows him to exist, his real nature becomes revealed. (13)

Com.—Therefore, having abandoned the theory of those who argue for non-existence, the *âtman* should be known as existing, as productive of effects and conditioned by intelligence. But when the *âtman* is devoid of that and subject to no modification (an effect has no existence independent of the cause); as the *ṣruti* says 'a modification is a mere matter of speech and name; that it is mud is alone true,' then, is the true nature of the *âtman* unconditioned, devoid

of indicative marks, and incapable of being thought of, as existent or non-existent. In that nature also, 'the *âtman* should be known' follows. Of these two] of the conditioned and the unconditioned, *i.e.*, known as existence and its true nature; the genitive case has the froce of *Nirdhârana*, *i.e.*, determining; of the *âtman* previously known as merely existent] of the *âtman* known by the belief in its existence produced by its limitations, *i.e.*, its perceived effects. Afterwards, the real nature of the *âtman* subject to no condition, different from both the known and the unknown, *i.e.*, the manifested universe and the *prakriti*, one without a second, and indicated by the *srutis* 'not this, not that, etc.,' 'not gross, not subtle, not short', 'in the invisible, bodiless, supportless, etc.,' faces him who had previously realised it as existent.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

When all desires clinging to the heart of one fall off, then the mortal becomes immortal and here attains *Brahman*. (14)

Com.—When of the person thus seeing the truth, all desires, which were clinging to the intellect of the knower before he attained the knowledge, fall off from want of anything else to be desired (for intellect and not the *âtman* is the seat of desires, and also from another *sruti* which says desire, volition, etc.), then

the mortal (he was so before he attained the knowledge), subsequently to the acquisition of knowledge, becomes immortal, death consisting in ignorance, desire and *karma* being destroyed, and becomes *Brahman* even here (there being no necessity of going, death resulting in a going having been destroyed) like fire extinguished, all bondage being destroyed.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

When here all the knots of the heart are sundered, then the mortal becomes immortal. Thus, much, the instruction. (15)

Com.—When again, the up-rooting of all desires takes place is explained. When all the ties of the heart of one, while yet alive, *i.e.*, all the modifications of the intellect due to ignorance which are in the nature of fast-bound knots are destroyed; when the ties of the heart, *i.e.*, such as the beliefs 'I am this body,' 'this is my wealth,' 'I am happy or miserable,' etc., are destroyed by the rise of the contrary belief in the identity of the *Brahman* and the *âtman*, in the form 'I am certainly *Brahman* not subject to *Samsâra*' the desires which originate in those ties are destroyed to their very root; then the mortal becomes immortal. Thus much alone—the doubt that there is more should not be raised—is the instruction.

'Of all the *Vêdântâs*' should be supplied to complete the sentence.

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥ १६ ॥

A hundred and one are the nerves of the heart. Of them, one has gone out piercing the head; going up through it, one attains immortality; others at the time of death lead different ways. (16)

Com.—It has been stated that there is no going; for, the knower who has attained the knowledge that the *âtman* is the all-pervading *Brahman* devoid of all attributes and who has untied all the knots due to ignorance, &c., and who has become *Brahman* even while alive; because, says the *sruti* 'he attains *Brahman* here' and also says another *sruti* 'his *prâṇâs* do not go out.' 'Being *Brahman*, he attains *Brahman*; but, for those who attain *Brahmalôka* by the knowledge of the lower *Brahman* and by other kinds of worship and for those of an opposite kind who whirl in *samsâra* this special way is pointed out, with a view to eulogise the fruits of the knowledge of the higher *Brahman* now treated of; moreover, the knowledge of the *agni* has been made the subject of a question and a reply and this *mantra* is begun also for the purpose of stating the process by which the fruit of that knowledge is attained. Here, nerves, one hundred in number, and one other named *sushumnâ*

branch out from the heart of man. Among them, the one named *sushumnâ* has gone out piercing the head. At the moment of death, one should control the *âtman* in the heart and make it join that nerve, *nâdi*; going up by that nerve, one goes through the orb of the sun and attains relative immortality; according to the *smriti* permanency till the absorption of the elements is spoken of as immortality; or, he attains absolute immortality along with *Brahma*, in due course of time, having enjoyed incomparable pleasures in the *Brahmalôka*. At the time of death, the other nerves travel diverse ways, *i.e.*, they become the cause of one, being born again in *samsâra* alone.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

The *Purusha* of the size of a thumb, the internal *âtman*, is always seated in the heart of all living creatures; one should draw him out from one's own body boldly, as stalk from grass; one should know him as pure and immortal; one should know him as pure and immortal. (17)

Com.—Now the *sruti* says this, for the purpose of concluding the drift of all the *vallis*. The *Purusha* of the size of a thumb, the internal *âtman*, as previously explained, is seated in the heart of all men. One should draw him out, *i.e.*, separate him from one's own body; 'like what' is explained. As the stalk

within the grass, from the grass boldly with self-composure. Him, so drawn out from the body, one should know as *Brahman* previously described, pure, immortal and mere intelligence. The repetition and the use of the particle '*iti*' are to show that the Upanishad ends here.

मृत्युप्रोक्तान्नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

Nachikêtas then having acquired this knowledge imparted by Death and also all the instruction about *yôga*, attained *Brahman*, having become free from taint and death; so does another also, who thus knows the nature of the *âtman*. (18)

Com.—This conclusion of the story intended to eulogise knowledge is now stated. *Nachikêtas* having obtained from Death by the granting of boons, the knowledge of the *Brahman* imparted as above said and also all the instruction about *yôga* with its fruits, attained *Brahman*, *i.e.*, became immortal. How? Being already freed from vice and virtue and from desire and ignorance. Not merely *Nachikêtas* alone but even another who like *Nachikêtas*, knows the *âtman* and realizes its true nature unconditioned and within all, and not its form which is not within all. Who knows the nature of the *âtman*, as thus stated, such knower also; 'being untainted becomes deathless, by attaining *Brahman*' should be supplied to complete the sentence.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ १९ ॥
ओं शान्तिः शान्तिः शान्तिः ॥

Let Him protect us both ; let us exert together ; may what we study be well studied ; may we not hate. (19)

Om ! Peace ! Peace ! Peace !

Com.—This *sânti* (expiatory prayer) is stated here for the purpose of removing all faults incurred by the disciple and preceptor, in the course of receiving and imparting knowledge respectively, and caused by dereliction of rules due to oversight or excitement. Let him protect us both by illumining the nature of knowledge. Who ? He alone, the Lord of all, revealed by the *Upanishads*. Again, let him protect us both by revealing the fruits of such knowledge. Let us together acquire the strength produced by knowledge. Moreover, may what is studied by us, who are bright, be well studied ! Or may what is studied, *i.e.*, acquired by study, by us, be very potent ! May we, disciple and preceptor, never hate each other, owing to blame incurred by us, by improper recital or instruction due to oversight ! The repetition three times of 'Peace,' as Peace ! Peace ! Peace !' is for averting all evil. The word *Om* is to show that the *Upanishad* ends here.

Here ends the Kathopanishad.

THE PRAŞNÔPANISHAD.

Sri Sankara's Introduction.

OM TAT SAT.

ADORATION TO THE BRAHMAN.

ओं भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ॥
ओं शान्तिः शान्तिः शान्तिः ॥

Om, Oh Gods, may we, with our ears, hear what is auspicious; Oh ye! fit to be worshipped, may we, with our eyes, see what is auspicious; may we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb.

Om peace! peace! peace!

ओं नमः परमात्मने । हरिः ओं ॥

OM ADORATION TO THE PARAMATMAN.

सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १ ॥

Sukêşa, son of *Bhâradvâja*, and *Satyakâma*, son of *Şibi*, and *Gârgya*, a son of the son of the *sun*, and

Kausalya, son of *Aṣvala*, and *Bhârgava* of *Vidarbha*, and *Kabandhî*, son of *Kâtya*,—all these intent on *Brahman* and centred in *Brahman*, seeking the highest *Brahman*, approached the revered *Pippalâda*, *samit* (sacrificial fuel) in hand, thinking that he would explain all to them. (1)

Com.—Om, adoration to the *Paramâtman*. This *Brâhmana* is begun for the purpose of explaining at length the drift that has been expressed by the *mantras*. The story of the sage questioning and the sage replying is for the purpose of eulogising knowledge. Thus it praises knowledge, by saying that it should be acquired by men who have been observing *Brahmacharya* and residing in the house of the preceptor for a year, and who have performed *tapas*, and that it should be imparted by preceptors but little short of omniscient, like *Pippalâda*, etc., and not by anybody whosoever; and by the indication of such means as *Brahmacharya* their observance is directed; *Sukeṣa* by name and son of *Bhâradvâja*; *Ṣaibyah*, son of *Ṣibi*; *Satyakâma* by name; *Sauryâyaṇi*] the son of *Sûrya* (sun) is *Saurya* and his son is *Sauryâyaṇi*. This form (with a long vowel ending) is vedic license; *Gârgya*, one born of the family of *Gârga*; *Kausalya* by name. *Âṣvalâyana*, the son of *Aṣvala*; *Bhârgava*, one born of the family of *Bhrigu*; strictly the *gôtrâpatyam* of *Bhrigu* (*vide, Pâṇini*); *Vaidarbhi*, born in *Vidarbha*; *Kabandhî* by name; *Kâtyâyana*, son of *Kâtya*;

his great-grandfather being alive, the suffix denoting *uva pratyayam* is used (*vide, Pâṇini*). All these intent on *Brahman, i.e.*, believing in the *Apara Brahman* as supreme and devoted to its practice seeking after the highest *Brahman, i.e.*, wishing to attempt, as they could, to attain that eternal knowable, approached the worshipful preceptor *Pippalâda*, with loads of *samit* in their hands, for the purpose of knowing that, thinking that he would explain all to them.

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ २ ॥

That seer said to them ; as yet, live another year in *tapas*, *Brahmacharya* and faith ; then ask us questions as you please and if we know, we shall, indeed, explain all to you. (2)

Com.—The seer said to them, who had thus approached him, though you have already performed *tapas* by controlling your senses, still again, live another year here especially careful about *Brahmacharya* and faith and well intent on serving your preceptor ; then, as you please, *i.e.*, without restraining your desire, ask questions, every one of you, on subjects on which you may wish to know. If we know what is asked about (the word 'if' is intended to show that the preceptor was not conceited, not that there was any doubt as to his knowledge, as is apparent from his

answering the questions), we shall explain to you all you ask about.

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ ।
भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३ ॥

Then *Kabandhî*, having approached *Kâtyâyana* asked: worthy master, whence are these creatures born? (3)

Com.—Then, *i.e.*, after a year, *Kabandhî* having approached *Kâtyâyana* asked 'Oh, worthy master, whence do these creatures, *Brâhmins* and the rest, arise?' This question is intended to elicit what results are attained and what path is gone through, by combining *Aparavidya* and *Karma.*

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ ४ ॥

To him he said: 'The lord of creatures, wishing for creatures, thought; and having thought out his thought created a pair—food and eater—thinking they would produce creatures for him variously.' (4)

Com.—To him who thus interrogated, he replied for solving the doubt. Wishing to create creatures out of himself, the lord of creatures, the *âtman* of all thinking to create the universe, acting according to the *word* filled with the thought, being *Hiraṇyagarbha* born at the beginning of this *Kalpa* and being the

lord of all created beings and things immoveable and moveable, revolved in his mind the knowledge acquired in the previous birth, the drift of which is revealed by the *ṣrutis*. Having thus brooded over the knowledge, imparted by the *ṣrutis* produced a pair, a couple—necessary for creation,—the moon, *i.e.*, food and *prâṇa*, fire (sun), *i.e.*, the eater. Thinking that *agni* (sun) and the moon, *i e.*, (the eater and the food) respectively would create diverse creatures, he created the sun and the moon, in the order beginning with *anda* (globe).

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ ५ ॥

The sun is life, indeed, and the moon, the food; all this having form and formless is food; so form is certainly food. (5)

Com.—Here the sun is *prâṇa*, the eater, the fire; the moon is the food, the moon is, indeed, food. This pair, the eater and the food really one, different aspects of the lord of creatures. The distinction is really one of secondary and primary. How? all this gross and subtle, is, indeed, in one aspect food, both having form and formless, the eater and the food. Therefore, when a dinner is made, *i.e.*, what has form and what has not; (the former) is food being eaten by what is formless.

आदित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणान्रश्मिषु सन्निधत्ते यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान्रश्मिषु सन्निधत्ते ॥ ६ ॥

Now the sun rising enters the east. By that, he bathes, in his rays, all *prâṇa* in the east. When he lights up the south, the west, the north, the *nadir*, the zenith, the inter-space and all, by that, he bathes in his rays, all *prâṇa*. (6)

Com.—Similarly, though formless the *prâṇa*, *i.e.*, the eater, is all, and food also is *prâṇa* ; how ? Now the sun rising, *i.e.*, becoming perceivable by the eyes of living beings, lights up the east with his light ; by thus pervading all with his light makes all the lives in the east one with his own self, all living beings being pervaded by his all-pervading rays of light ; similarly also, when he lights the south, the west, the north, the *nadir*, the zenith, the inter-space, the cardinal points and those between them, he bathes all lives in all those directions in his all-pervading light.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ।
तदेतदृचाभ्युक्तम् ॥ ७ ॥

This is he, the totality of all living beings, assuming every form, life and fire, (who) rises (every day). This is told by the *Rik*. (7)

Com.—This is he, the eater, life, the *âtman* of all, assuming all forms, being the *âtman* of the universe,

prâṇa and fire. This is the eater, who rises every day making all cardinal points his own. This, now explained, has also been told by the *mantra* also.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः॥८॥

Having all forms, shining, omniscient, the highest stay, sole-light, heat-giver, having a thousand rays, existing in a hundred forms, life of all creation, this sun rises. (8)

Com.—*Viṣvarûpam*, having all forms; *Hariṇam*, shining; *jâtavêdasam*, omniscient; the highest stay] to whom all lives cling; sole-light] the eye, as it were of all living beings, having no second. *Tapantam*, giving heat. This sun, their own *âtman*, the knowers of *Brahman*, the seers have known. Who is it that they have known? Having a thousand rays, having many rays; existing in a hundred forms, *i.e.*, existing in many forms in different living beings. This sun, the life of all creation, rises.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च। तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते । ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥ ९ ॥

The year is the lord of the creation; of it, two paths, the southern and the northern. Those who follow the path of *karma* alone, by the performance of sacrificial and pious acts, win only the world of

the moon; they certainly return again; therefore, these sages desirous of offspring take the southern route. This is the food reached by the way of the *manes.* (9)

Com.—How the pair—the moon, having form, the food and the *prâṇa,* the formless, the eater, the sun, could create all creatures is explained. This pair alone is time, the year is the lord of creatures, because the year is accomplished by the pair which together are the lord of creatures; the year being a combination of *tithîs,* days and nights accomplished by the moon and the sun, is said to be of the nature of the pair, food and eater being no other than they. How is that? Of the year the lord of creatures, are two paths, the southern and the northern. These are the two well-known paths, each extending over six months, by which the sun goes south and north, distributing worlds among those who perform *karma* alone and those who combine *karma* with worship. The second *tadu, i.e.,* the *tadu* in '*tadupâsate*' is an adverbial adjunct. Those among the Brâhmins and the rest who follow only what is done, as *Ishtam* (sacrifices) and *pûrtam* (pious acts) and not what is not made, *i.e.,* nothing eternal, attain the world of the moon, *i.e.,* the world of food, a portion of the lord of creatures, who is both food and eater, the worlds of the moon being in the nature of one made, *i.e.,* not eternal. They, after consumption there of what has been done, return,

i.e., enter this world or something worse, as is said. As these devotees, *i.e.*, the house-holders, the seers of heaven, desirous of offspring achieve as the fruit by the sacrificial and pious acts, the moon, *i.e.*, the lord of creatures in the form of food; therefore, they attain what was performed by them, *i.e.*, the food, *i.e.*, the moon to which the southern route leads. This is the food, the moon, to which the route of the *manes* leads.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते। एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्। परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥ १० ॥

Now, by the northern route, by *tapas*, *Brahmacharya*, faith and knowledge seeking after the *âtman*, they gain the sun. This is the stay of all lives, this is immortal, this is fearless, the highest goal; they do not return from thence. This is the obstacle. About that, is this (following) verse. (10)

Com.—By the northern route, they reach the sun, a part of the lord of creation, the *prâṇa*, the eater. By what? by *tapas*, *i.e.*, by control over the senses, more particularly by *Brahmacharya*, by faith and by knowledge regarding the self of the lord of creation, *i.e.*, worship of *Prajâpati*; seeking after the self, *i.e.*, the *prâṇa*, the sun, the stay of the universe, *i.e.*, realising the sun in the form 'I am he,' they gain, *i.e.*, reach the sun. This is certainly the common abode of all

lives, their support ; this is immortal, *i.e.*, indestructible and, therefore, fearless, not full of fear of increase or diminution like the moon. This is the highest goal of those who resort to mere worship and of those who combine *karma* and worship. They do not return from hence, as followers of mere *karma* do: iHence, this is, the obstacle of the ignorant ; for, the gnorant obstructed by the sun do not attain the year, *i.e.*, the sun, *i.e.*, the *prâṇa.* He, the year, in the nature of time, is an obstacle to the ignorant About that, is the following verse.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणं ।
अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ ११ ॥

Having five feet, the father of all, having twelve forms, they say he is seated in a place higher than *Dyulôka*, full of water. These others say that the world is lodged in him, all knowing, ever moving with seven wheels and six spokes. (11)

Com.—Having five feet] the five seasons are, as it were, the feet of the sun which is no other than the year. With these seasons as 'feet,' the year moves. This analogy makes but one of the *hêmanta* and the *ṣiṣira* seasons. Father] he is called father because he is the creator of all. Having twelve forms] the twelve months are the forms, *i.e.*, limbs or component parts of the year. In a place higher than *Dyulôka* (sky), *i.e.*, in the third heaven. *Purîshiṇam*,

full of water. They say] those who know Time say. The same, some others who know Time say, is omniscient; and that the world is fixed to the wheel of Time, ever on the move, in the form of seven horses and having six seasons. They say that all the universe is fixed there as spokes in a wheel. Whether having five feet and twelve limbs, or whether possessed of seven wheels and six spokes, in any view, the year, of the nature of Time, the lord of creation, in the form of the sun and the moon, is the cause of the universe.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत
ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १२ ॥

The month is the lord of creation; its dark half is, indeed, the food; the light half, the *prâṇa* (eater). Therefore, the seers perform sacrifices in the light half; the others, in the other, *i.e.*, the dark half. (12)

Com.—The lord of creation, *i.e.*, the year, in which this universe inheres, ends in its component part, the month. The month, indeed, the lord of creation above described, is also in the nature of a pair; of the lord of creation, *i.e.*, the month, one portion, *i.e.*, the dark half, is food, *i.e.*, the moon. The other part, *i.e.*, the light half, is the sun, the eater, the fire. Because, they see everything as *prâṇa*, marked by the light half; therefore, these seers who see the *prâṇa*, though performing sacrifices in the dark half,

perform them, only in the light half, as they do not see the dark half, as distinct from *prâṇa* (the light half). But others see not the *prâṇa* and only see the unseeing dark half. Those others perform sacrifices, only in the dark half, though they do them in the light half.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति । ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १३ ॥

The day and night is, indeed, the lord of creation. Of that, the day is the *prâṇa* and the night, indeed, is the food. Those who combine with *Rati* (sexual intercourse) by day, spill *prâṇa*. That they combine with *Rati* by night is *Brahmacharyam* indeed. (13)

Com.—And that lord of creation, *i.e.*, the month, culminates in his component parts, the day and night as before explained. Of him, the day is, indeed, *prâna*; the eater, the fire; the night, indeed, is food, as before explained. Those spill their *prâna, i.e.,* the day, that is, waste it by separating it from the selves. Who ? Those ignorant men, who by day have carnal intercourse with woman, who is the cause of sexual pleasures. This being so, the prohibition that it should not be done is a rule laid down by the way. If they have intercourse by night, in season, that is *Brahmacharyam* indeed. That being praiseworthy,

the mandate that one should approach his wife during *rita*, in season, is also, by the way, enjoined. What is relevant here is this, *i.e.*, the lord of creation in the form of day and night becomes such as corn, grain, etc.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १४ ॥

Food indeed, is the lord of creation; from that, indeed is the semen virile; from that are all these creatures produced. (14)

Com.—Thus modified in this order, food is the lord of creation. How? From that is semen virile, the seed in man, the cause of creation. From that, sprinkled in woman, these creatures, such as men, etc., are produced. What was asked for, from whence are creatures produced, has thus been determined, *i.e.*, that these creatures are produced by couples, beginning with the sun and the moon and ending with the day and the night, through food, blood and semen virile.

तद्ये ह वै तत्प्राजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १५ ॥

Thus, those who follow the vow of the lord of creation produce couples. To them alone, is this *Brahmalôka*, in whom *tapas*, *brahmacharyam* and truth abide. (15)

Com.—Thus, this being so. Of those householders (*Vai* and *Ha* are two particles, remembrances of well-known things), who obey the vow of *Prajâpati* (lord of creation), *i.e.*, who approach their wives in due season, their visible fruits (in this world) is this. What? They produce a couple, *i.e.*, son and daughter. The invisible fruits (pertaining to the future world) are also to them alone, performing sacrificial and pious acts and making gifts. This *Brahmalôka*, *i.e.*, the world of the moon, to which the route of the *manes* leads, is to those in whom *tapas*, *i.e.*, the vow of a *snâtaka*, etc., *Brahmacharyam*, *i.e.*, abstinence from sexual intercourse except in season, and truth, *i.e.*, abstinence from falsehood abide always without any deviation.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ १६ ॥

To them, is that *Brahmalôka* devoid of taint; in them there is no deceit, falsehood or dissimulation. (16)

Com.—But to whom is that state of lower *Brahman* marked by the sun, reached by the northern route, untainted, *i.e.*, pure, not tainted like the *Brahmalôka* of the moon, subject to increase and diminution, is explained. They in whom fraud does not exist, as necessarily it does in householders, resulting in many conflicting modes of conduct; those for whom falsehood is not unavoidable, as it is in the case of

householders on account of play, mirth, etc.; similarly, those in whom there is no dissimulation as in householders. Dissimulation consists in disclosing one's self in one manner and acting otherwise. It is of the nature of duplicity in behaviour. To those men duly fitted, *i.e.*, the *Brahmachârin*, the hermit and the *sanyâsin* in whom, from absence of cause, these faults, such as duplicity, etc., do not exist, is this untainted *Brahmalôka*, according to the means they employ. Thus, this is the goal of those who combine *karma* with knowledge (worship). The *Brahmalôka* previously explained and marked by the moon is for those who perform mere *karma*.

Thus ends the First *Praṣna*.

THE PRASNÔPANISHAD.

SECOND PRASNA.

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ १ ॥

Next *Bhârgava* of *Vidarbha* questioned him 'Oh *Bhagavan*! How many *Dêvâs* support the creature? Which of them enlighten that? Who again is of all of them, the greatest.' (1)

Com.—It has been said that *prâṇa* is the eater, the lord of creation. This question is begun for the purpose of determining how he is such lord and eater in this body. Next *Bhârgava* of *Vidarbha* questioned him, Oh *Bhagavan*! how many *Dêvâs* (senses) mainly support the creature, *i.e.*, the body? Which, among the senses divided into intellectual and active, manifest their glory outside. Who again of these is the greatest, *i.e.*, the most important of these which are in the nature of cause and effect.

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥ २ ॥

To him he said, "This *Dêva* is the *âkâṣa*, wind, fire water, earth, speech, mind, eye and ear. They revealing their glory say, 'we hold together and support this body.' (2)

Com.—To him, who thus questioned, he replied: 'This *Dêva* is the *âkâṣa*, wind, fire, water, earth, *i.e.*, these five great elements, *Bhûtas*, the constituent elements of the body and speech, mind, eye, ear and the rest, *i.e.*, the senses of acting and the senses of intellect; these *Dêvâs* of the nature of effects and instruments, manifesting their glory and competing for pre-eminence, say this body, this bundle of causes and effects, we hold together, as pillars do the vault, from going to pieces and chiefly support. The thought of each is that the body—the bundle—is supported by it alone.'

तान्वरिष्ठः प्राण उवाच । मा मोहमापद्यथाऽहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्दधाना बभूवुः ॥ ३ ॥

Prâṇa, the greatest, said to them, 'Do not cherish this foolish vanity. I alone, having divided myself five-fold, hold this body together and support it.' They did not believe. (3)

Com.—*Prâṇa*, pre-eminent, said to them who were thus vain, 'do not from want of discernment cherish this vanity; for, I alone hold together and support this body, having divided myself into five distinct conditions such as *prâṇa*, etc.'; and when he said he

supported it, they did not believe in him and thought how it could be thus.

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिꣳश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते। तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिꣳश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

He from indignation seemed to ascend from the body, and when he ascended, all the others immediately ascended too; and when he was quiet they were quiet too, just as bees fly up when their king flies up and settle down when he settles down; so, mind, speech, eye, ear and the rest being pleased, praise *Prâṇa*. (4)

Com.—And he, *Prâṇa*, observing their want of faith, seemed to ascend from the body of himself from indignation. What followed when he seemed to ascend is made apparent by an illustration. Immediately after he ascended, all the other *prâṇas, i.e.*, the eye and the rest began ascending and when he, *Prâṇa*, became inactive, *i.e.*, did not ascend, all became quiet, *i.e.*, settled down; just as in the world, the bees ascend after their king ascends and settle down when he settles down. As in the illustration, so here. Speech, mind, the eye, ear, etc., leaving their disbelief and knowing the glory or greatness of *Prâṇa*, grow delighted and praise *Prâṇa*.

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ ५ ॥

As fire, this burns; this, sun; this, cloud; this, *Indra*; this, wind; this, earth; moon, *Dêva* and what has form, what is formless and what is immortal nectar. (5)

Com.—How? This *Prâṇa* being fire, burns or flames; so this being sun, shines; so this being cloud, rains. Again this being *Indra*, protects the creatures and destroys, *Asuras* and *Râkshasas*. This is wind in its different forms, *âvaha*, *pravâha*, etc. Again this is *Dêva*, earth (supporter of all) and moon (nourisher of all). This is all that has form and all that is formless. This is also *amrita* which is the stay of all *Dêvâs*. In short,

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ ६ ॥

As spokes in the nave of a wheel, so all is centred in *Prâṇa*. *Riks*, *Yajur*, *Sâmams*, sacrifices, *Kshatriyas* and *Brâhmins*. (6)

Com.—As spokes in the nave of a wheel, all from *ṣraddhâ* (faith) down to name is centred in *Prâṇa*, while they endure; so also *Rik*, *Yajur* and *Sâma Vêdâs*, the three kinds of *mantras*, and what is accomplished by them, *i.e.*, the sacrifice, the *Kshatriyas*, protectors of all and the *Brâhmins* competent to perform sacrifices and other *karma*. *Prâṇa* is all this.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे । तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥ ७ ॥

As lord of creatures, you move in the womb and yourself are afterwards born. These creatures bring offerings, Oh *Prâṇa*, to you who are sitting with the *prâṇas*. (7).

Com.—Again, being yourself the lord of creatures, you move in the womb and are born, being another embodiment of the father and the mother. That you are both father and mother is already established by your being the lord of creatures. The meaning is you *Prâṇa*, though one, are the *âtman* of all, in the guise of the forms of all bodies and souls. For you, Oh *Prâṇa*, these creatures, men and the rest, bring offerings through the apertures of the eyes, etc. As you are within all bodies along with the *Prâṇas*, *i.e.*, the eyes and other senses, it is but proper they should bring you offerings. As you are the eater, all the rest is, indeed, food for you.

देवानामसि वन्हितमः पितृणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ ८ ॥

You are the best carrier to the celestials, the first oblation to the *manes*. You are the true active principle of the senses (*prâṇas*) which form the sap of the body. (8).

Com.—Moreover, you are the best of the carriers of oblations to the *Dêvâs* such as *Indra*. The food

given to the *manes* in the *Nandi srâddha* is prior even to that offered to the chief of the *Dêvâs*. You alone are the carrier of that to the *manes*. Besides, of the senses such as the eye, etc., (*prâṇas*) which are called *atharva*, and in whose absence the limbs are dried up, you are the active principle aiding in the support, etc., of the body.

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ ९ ॥

Oh *Prâṇa*, you are *Indra*, you are *Rudra* by valour; you are the protector; you move in the sky and you are the Sun, the lord of all luminaries. (9)

Com.—Again, Oh *Prâṇa*, you are *Indra*, *i.e.*, *Paramêṣvara* (Lord of all). By valour, you are *Rudra*, destroyer of the world and you are the protector of the world, while it endures, by your mild aspect; you always move in the inter-space. By rising and setting, you are, indeed, the sun, the lord of all orbs of light.

यदा त्वमभिवर्षस्यथेमाःप्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ १० ॥

When you rain, all round; then Oh *Prâṇa*, these, your creatures, sit delighted thinking there will be food at their desire. (10)

Com.—When you in the form of clouds, rain all round; then, having obtained food, these creatures

put forth activity. Or, Oh *Prâṇa*, these, your creatures, being yourself and nourished by your food, become delighted with the mere sight of the rain you pour, thinking there will be food at their desire.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्वनः ॥ ११ ॥

Oh *Prâṇa*, you are unpurified, you are the fire called *E'karshi*, eater, lord of all the existing universe; we are the givers of oblations, Oh *Matarisvan* ! you are our father. (11)

Com.—Again, being first born and there being none other to purify you, you are unpurified. The meaning is you are, by nature itself, pure. Oh *Prâṇa*, you are the eater of all oblations being *E'karshi*, *i.e.*, fire well-known among the followers of the *Atharva Vêda*, by the name of *E'karshi*. You alone are the lord of all the universe which exists. Or, the word '*satpatih*' may be interpreted as 'good lord.' But we are the givers of oblations to be eaten by you. You are, Oh *Mâtarisvan* ! our father; or, you are the father of *Mâtarisvan*, *i.e.*, wind. Therefore, it is established that you are the father of all the universe.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥ १२ ॥

What form of yours is lodged in speech, what in the ear, what in the eye, and what in the mind continuous, make that propitious air do not ascend from the body. (12)

Com.—In short, what form of yours, lodged in speech moves the mouth of the speaker, what in the ear, what in the eye, and what united with the mind acts as volition, etc., make that passive, *i.e.*, quiet. Do not make that unquiet, by ascending from the body.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान्रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ १३ ॥

All this is within the control of *Prâṇa*, as also what is in the third heaven. Protect us like a mother. Give us affluence and knowledge. (13)

Com.—In short, everything of enjoyment in this world, is under the control of *Prâṇa*; as also of all that which exists in the third heaven for the enjoyment of the *Dêvâs*, etc., *Prâṇa* alone is the lord or protector. Therefore, protect, as a mother does her sons. As all splendour pertaining to a *Brâhmin* and *Kshatriya* are due to you, give us that affluence and knowledge originating in you. It has been thus determined that *Prâṇa* whose greatness or glory, as being all, has thus been disclosed by the eulogy of the *prâṇas*; such as speech and the rest is the lord of the creation, the eater.

Here ends the Second *Praṣna*.

THE PRASNÔPANISHAD.

THIRD PRASNA.

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥ १ ॥

Then, *Kausalya*, son of *Âṣvala* questioned him. '*O Bhagavan* ! whence is this *Prâṇa* born ? How does he come into this body ? How does he stay dividing himself ? By what does he ascend from the body? How does he support all external and how all within the body ? (1)

Com.—Then, *Kausalya*, son of *Âṣvala* questioned him. Though *Prâṇa's* glory has been thus realized by the *prâṇas*, which had ascertained its real nature, it may still be that it is an effect, being a combination (*samhata*). Therefore, I ask, *Oh Bhagavan* ! whence, *i.e.*, from what cause, *Prâṇa*, thus determined, is produced and when produced, by what form of activity does he enter the body ? The meaning is, what is the cause of his taking a body and when he has entered the body, how does he, dividing himself, stay? By what form of activity does he ascend from the body ? How does he support what is external to the

body, *i.e., adhi bhûta* and *adhi daiva, i.e.,* the totality of elements and powers; and how, what is within the body.

तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥ २ ॥

To him he replied, 'you ask questions about transcending things. I will answer thee, because you are a greater knower of *Brahman.*' (2)

Com.—Thus questioned, the preceptor, said to him, *Prâṇa* himself, being difficult to know, is fit for intricate questioning. You question about the origin, etc., even of him. Therefore, you ask questions about transcending things. As you are eminently, a knower of *Brahman,* I am delighted and shall tell you what you ask about. Listen.

आत्मन एष प्राणो जायते। यथैषा पुरुषे च्छायैतस्मिन्नेतदाततं मनोधिकृतेनायात्यस्मिञ्छरीरे ॥ ३ ॥

This *Prâṇa* is born of the *âtman.* As this shadow in the man, so is this in the *âtman.* By the act of the mind, this comes into this body. (3)

Com.—This *Prâṇa* spoken of is born of the *âtman, i.e.,* of the highest *purusha,* undecaying and true. As regards the how of it, the following illustration (is offered). As in this world, when the figure of the man consisting of the head, hands, etc., is the cause, his shadow is produced as the effect; so in

this *Brahman* the true *purusha,* is this principle named *Prâṇa* analogous to the shadow and falls in its nature recognized as the shadow in the body. It comes into this body by the act of the mind, *i.e.*, through the *karma,* arising from volition, wish, etc., of the mind ; for, it will be said later on 'By virtue, virtuous world, etc.' Another *ṣruti* also says, 'Intent on that fruit he reaches it with his *karma.*'

यथा सम्राडेवाधिकृतान्विनियुङ्क्ते । एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव सन्निधत्ते ॥ ४ ॥

As the sovereign alone commands the officers, (under him) 'stay in these villages and those,' so this *Prâṇa* posts other *prâṇas* separately (at their respective posts). (4)

Com.—Just as in the world, the soverign alone posts officers under him to different villages ; how ? 'Look to these villages and those.' So, as pointed out in the illustration, the chief *Prâṇa* commands other *prâṇas* such as the eye, etc., and his own different manifestations to their respective posts.

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५ ॥

The *apâna* stays in the two lower apertures. *Prâṇa* stays in the eye, ear, speech and nose. In the middle is *samâna.* He distributes the food supplied equally ; so, these seven flames arise. (5)

Com.—Of its division now; the *apâna*, an aspect of the chief *Prâṇa*, stays in the two lower apertures expelling urin e and fæces, etc.; so in the eye and the ear and going out from the mouth and the nose, *Prâṇa*, occu pying himself the place of the sovereign, stays. In the middle, *i.e.*, between *prâṇa* and *apâna*, *i.e.*, in the navel, *samâna* (so called, because he distributes food and drink *saman*, *i.e.*, equally). As this distributes equally, the food and drink thrown into the fire of the body, these seven flames go out from the fire in the stomach fed by food and drink, and reaching the region of the heart through the apertures in the head. The drift is that the objects of seeing, hearing, etc., are enlightened through the *prâṇa*.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिःप्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६ ॥

This *âtman* is in the heart. Here, there are a hundred and one nerves. Every one of these has a hundred branches; again, every one of these has seventy-two thousand sub-branches. In these, *vyâna* moves. (6)

Com.—In the heart, *i.e.*, in the *âkâṣa* of the heart, enclosed within a lump of flesh of the form of a lotus, is this *âtman*, *i.e.*, the subtle body connected with the *âtman*. Here, *i.e.*, in the heart, are the

chief nerves, a hundred and one in number. Every one of these chief nerves has a hundred branches. Every one of these branches has seventy-two thousand sub-branches. In these nerves, moves *vyâna* (so called, because he is all-pervading). *Vyâna* stays pervading the whole body through the going out from the heart everywhere within the body, as rays from the sun, especially in the joints, shoulders and vital parts. Growing active in the interim between the activities of the *prâṇa* and the *apâna*, it is able to perform deeds requiring great strength.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पाप-मुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

Now by one nerve, *udâna* ascending, conducts to virtuous worlds by virtue, to sinful worlds by sin and to the world of men by virtue and sin combined. (7)

Com.—By one of these hundred and one nerves, *i.e.*, by that nerve named *sushumna* which goes up, *udâna* moving in all portions, from the foot to the head, conducts one to virtuous worlds, such as the abode of the *Dêvâs* by virtuous deeds enjoined by the *ṣâstrâs*; by sinful deeds contrary to virtue, to sinful worlds, such as birth among horizontal creatures, *i.e.*, beasts. By both equally combined, *i.e.*, virtue and sin, to the world of men. 'Conducts' should be supplied.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः। पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ८ ॥

The sun, indeed, is the external *prâṇa.* He rises favouring the *prâṇa* in the eye. So the goddess of the earth attracts the *apâna* downwards. The *âkâṣa* between is *samâna.* The wind is *vyâna.* (8)

Com.—The sun is the well-known outward *Prâṇa* among the *Dêvâs.* He rises and by his light favours this *prâṇa,* lodged in the eye of the body, *i.e.,* helps it with luminosity in the perception of forms. Similarly the well-known goddess presiding over earth, attracts or controls the activity of the *apâna* in the *purusha* and favours its action by pulling downwards; for, otherwise, this body, owing to its weight, may fall down, or being unimpeded, may fly up. The air in the *âkâṣa,* in the middle, *i.e.,* between the earth and heaven (by the word *âkâṣa,* the wind in it is denoted, as those in a cot are denoted by the word cot) is *samâna, i.e.,* favours *samâna, samâna* resembling it, in the fact of being enclosed within the *âkâṣa* in the middle. The external wind, *vâyu,* generally because it resembles *vyâna* in pervading, favours *vyâna.* This is the drift.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः।
पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः ॥ ९ ॥

The external fire *têjas* verily is *udâna*. Therefore, the fire being extinguished, one again enters another body with the senses clinging to the mind. (9)

Com.—The general fire *têjas*, well-known and external, is the *udâna* in the body. The meaning is, that by its light, it favours the wind known as *udâna* as '*udâna*,' fire in its nature, favoured by the external fire, causes the ascent from the body. Therefore, when a man's natural fire is extinguished, then one should know that his life is spent, *i.e.*, that he is dying; he enters another body. How? along with the senses such as speech, etc., clinging to the mind.

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना यथासंकल्पितं लोकं नयति ॥ १० ॥

Of what thought, by that he attains *prâṇa*; the *prâṇa* combined with *udâna* along with the *âtman*, conducts to the world thought of. (10)

Com.—Of what thought he is at the time of death, by that thought, *i.e.*, volition, he attains along with the senses, the *prâṇa*, *i.e.*, he puts forth the activity of the chief *Prâṇa*. The meaning is that at the time of death, the activity of the senses having declined, he lives putting forth the activity of the chief *Prâṇa* alone. Then his relations around say 'he breathes and lives'; and that *prâṇa* manifesting the activity of *udâna* (*têjas*); with the *âtman*] with the owner, *i.e.*, the enjoyer. The *prâṇa* manifesting the activity

of the *udâna* alone, leads the enjoyer to worlds (bodies) thought of, according to the influence of virtuous and sinful *karma*.

य एवं विद्वान्प्राणं वेद । न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥ ११ ॥

The learned man who knows *Prâṇa* thus—of his offspring there is break and he becomes immortal ; there is the following verse. (11)

Com.—Of the learned man who knows *Prâṇa* thus *i.e.*. with these attributes already described, about his birth, etc., the following fruits, both here and hereafter, are pointed out. The offspring, *i.e.*, the son, the grandson, etc., of this knower, do not suffer break in continuity, and when the body falls having become one with *Prâṇa*, he becomes immortal (in a relative sense). The following verse (*ṣlôka*) briefly explains this purport.

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा । अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुते इति ॥ १२ ॥

Knowing the birth, the coming, the staying, and the five-fold sovereignty of *Prâṇa* and its stay in the body, one attains immortality ; one attains immortality. (12)

Com.—Birth] from the *Paramâtman.* Coming] coming into this body, by the activity of the mind.

Staying] in the lower apertures and other places. Five-fold sovereignty] the posting, as by a sovereign, of the different aspects of *Prâṇa*, in five forms. Its external manifestation] as the sun, &c. Within the body] as eye, &c. Knowing *Prâṇa* thus one attains immortality (relative).



Here ends the Third *Prasna*.



THE PRASNÔPANISHAD.

FOURTH PRASNA.

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यास्मिञ्जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यै-तत्सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥ १ ॥

Next *Sauryâyaṇi Gârgya* questioned him 'Oh *Bhagavan*! What in the man sleep? What wake in him? Which is the *Dêvâ* who sees dreams? Whose is this bliss? In which of them again are all of them fixed?' (1)

Com.—Next *Sauryâyaṇi Gârgya* questioned him: Having thus exhausted by these three questions, all about *Samsâra*, the subject of *Apara* (lower) *Vidyâ* subject to modification, partaking of the nature of causes and effects and of ephemeral existence, the next three questions are asked in order that the *Brahman*, not partaking of the nature of causes and effects devoid of *prâṇa*, not perceivable by the mind, beyond the shot of the senses, bliss in its nature, free from misery, not subject to modification, undecaying, true, knowable by *Para Vidyâ* (higher knowledge), known as *purusha*, without and within all and unborn, may

be known. Now, it was stated in the second *Mundaka*, that everything known to exist, proceeded from the undecaying *Brahman*, as sparks from the flaming fire, and that everything is absorbed into *Brahman*. What are all those existences which diverge from the *Brahman*? How again, thus existing in divergence are absorbed into it (*Brahman*) alone? What again are the characteristics of that *Brahman*? Now, in order to explain, these questions are imagined to be raised: 'Oh *Bhagavan*, in this man, having head, hands, etc., what senses sleep, *i.e.*, cease to perform their functions? What again in this man wake, *i.e.*, do not sleep, *i.e.*, perform their functions? Of these distinguishable as effects and instruments, which *Dêvâ* sees dreams? Dream is seeing within the body, as if he were awake, by one who has turned away from waking consciousness. The drift is whether, that is accomplished by any *Dêvâ*, in the nature of an effect, or any in the nature of an instrument. And who enjoys the bliss (arising when the activity of the waking and the dreaming state ceases) clear, *i.e.*, free from the stain of contact with the objects of the senses, consisting in the absence of all trouble (distraction) and unobstructed? Then, where are all these, their waking and dreaming activities having ceased, centred? *i.e.*, where do these blend indistinguishably, like juice in honey and like rivers entering the ocean. It is but reasonable that these turned away from their own

activities, like the scythe and other instruments, which have ceased to do their work, should separately rest, each in its own place. Whence does the supposition then arise, that the senses of man in sleep become all blended in one. The supposition of the questioner is certainly reasonable. As all the senses together, during waking, act on behalf of some lord and are dependent (on him), therefore their coalition in one is reasonable even in sleep, because of their dependence and acting together. Therefore, this question is certainly consistent with the supposition. Here the question 'in which are all these centred ?' is asked by the questioner who wishes to know him, in whom all this bundle of effects and instruments is absorbed during sleep and *Pralaya*.

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवन्ति। तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ २ ॥

To him, he said : 'Just as, O *Gârgya*, the rays of the setting sun all become one in this orb of light and go out again when he rises again, so all of these become one in the highest *Dêvâ*, *i.e.*, the mind ; then, therefore, the man hears not, sees not, smells not, tastes not, feels not, speaks not, takes not, delights not, abandons not, moves not ; they say 'he sleeps.' (2)

Com.—To him, the preceptor said: 'O *Gârgya*, hear what you ask for; just as the rays of the sun disappearing become all one in the orb of light, *i.e.*, become one and indistinguishable, and when the same sun rises again and again become dispersed; as in this illustration, so all that crowd of objects and senses become one in the highest *Dêvâ* (having light) *i.e.*, mind (as the eye and other senses are under the control of the mind, mind is said to be the highest sense), during sleep and become indistinguishable, like the rays in the orb of light, and when he wakes go out of the mind to perform their own functions, as the rays from the orb of light. As during sleep, the ear and other senses capable of knowing sound, etc., become, as it were, one in the mind, their activity as senses having ceased, therefore, during sleep this man called *Dêvadatta*, *etc.*, hears not, sees not, smells not, tastes not, feels not, speaks not, takes not, delights not, adandons not, moves not; men of worldly understanding say 'he sleeps.'

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३ ॥

The fires of *prâṇa* alone wake in this city. This *apâna* is the *gârhapatya* fire. *Vyâna* is the *anvâhâryapachana* fire. The *prâṇa* is the *âhavaniya* fire, as it is taken from the *gârhapatya* fire. (3)

Com.—When the senses, the ear and the rest, are gone to sleep in this city, *i.e.*, in this body of nine apertures, the five winds, *prâṇa* and the rest, called fires, being like fire, keep watch. This is their similitude with fires. This *apâna* is the *gârhapatya* fire. How is explained; just as, at the time of performing the *agnihôtra*, another fire named *âhavanîya* is obtained from the *gârhapatya*, so from the *apâna* during sleep, *prâṇa*, as it were, the *âhavanîya* fire is obtained. But *Vyâna*, emerging from the southern cavity of the heart is called the *anvâhâryapachana*, or the southern fire, from its connection with the south.

यदुच्छ्वासनिश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४ ॥

(The priest) is he, *samâna*, since he distributes equally the oblations which are inspiration and expiration. The mind is the sacrificer; the *udâna* is the fruit of sacrifice; he leads the sacrificer every day to *Brahman*. (4)

Com.—Here also, there is the priest officiating at the *agnihôtra*. Because, he distributes inspiration and expiration (which are, as it were, the *agnihôtra* oblations which are always double) for the support of the body; he is the officiating priest, as the carrier of the oblations, though already said to occupy the position of the fire (also). Who is this? He is *samâna*; therefore, even the sleep of the knower is

the giving of oblation in *agnihôtra*. The drift, therefore, is that the knower should not be regarded as one performing no *karma*; for, it is said in the *Vâjasanêyakôpanishad* 'even of him sleeping, all the *Bhûtas* always perform sacrifices.' Here, having thrown the external senses and objects as oblations into the wakeful *Prâṇâ-fires* and wishing to reach the *Brahman*, as one who would wish to reach heaven, the fruit of the performance of *agnihôtra*, the mind, as sacrificer, wakes. Being known like the sacrificer, as the most important of the effects and instruments, and having set out towards *Brahman*, as sacrificer to heaven, the mind is made the sacrificer. The fruit of the sacrifice is *udâna*; because, the realization of the fruits of sacrifice is due to *udâna*. How? The *udâna* causing the mind, the sacrificer, to cease his own activity, conducts him every day during sleep to the undecaying *Brahman*, as to heaven. Therefore, *udâna* occupies the place of the fruits of sacrifices.

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुश्रृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टंच श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ ५ ॥

In this state, this *Dêvâ* (mind) undergoes a variety of changes, sees again what it has seen, hears again whatever was heard, experiences again what it had experienced in different lands, and directions. What

was seen and not seen, heard and not heard, experienced and not experienced, existent and non-existent, it sees ; being all, it sees. (5)

Com.—Thus, of the knower, from the time of the cessation of the activity of the ear to the time of his waking from sleep, till then he enjoys all the fruits of a sacrifice and not misery, as in the case of the ignorant. Thus, being a knower, is eulogised. For, it is not, alone, in the case of the knower, that the ear, etc., cease from activity, or the *Prâṇa-fires* keep watch, or the mind being free in the waking and dreaming conditions merges in the condition of sleep every day. It is well known that all living creatures pass through the waking, dreaming and sleeping conditions by turns. Therefore, this context must be regarded as praising the state of a knower (and not as laying down any rules). As regards the question, which of the *dêvâs* sees, dreams, he replies: "When the ear, etc., cease activity' and *prâṇa* and other airs keep watch for the support of the body before reaching the condition of sleep, during this interim, this *dêvâ* (mind) with the ear and other senses absorbed in it, like rays of the sun sees in dreams his own greatness, *i.e.*, assumes diverse forms in the nature of subject and object. It may be urged that the mind is only the instrument of the enjoyer, *i.e.*, the *Âtman* is enjoying the various forms and that it cannot be said to enjoy independently; for, it is the *Âtman* that is independent.

This is no fault; for, the independence of the *Âtman* is due to its conditioning mind; for, the *Âtman* does not really in its own nature dream or wake. It has been said in the *Vâjasanêyakôpanishad* that its waking and dreaming are caused by its condition, mind. Combined with mind and becoming a dream, it seems to think and to move, etc. Therefore, the statement that the mind is independent in enjoying diverse forms is only logical. Some say that the self-luminosity of the *Âtman* will be marred during dreams owing to its combination with the condition, mind. That is not so. This false notion of theirs is caused by their ignorance of the drift of the *ṣrutis*; because even all the talk that the *Âtman* is self-luminous, which endures only till emancipation, is produced by conditions such as mind and is within the pale of ignorance. Where there is something like another, then one sees something distinct from himself; of him there is no connexion with what is visible according to the *ṣruti* 'but where all becomes the *Âtman* alone, there who could be seen by whom, etc.?' Therefore, this doubt arises only in those who know only the lower *Brahman* and not in those who know the one *Âtman*. It may be urged that, if this be so, then the distinction in 'here, *i.e.*, in dreams, this *Purusha* is self-luminous' will become meaningless. It is here replied that what is stated is very little. The self-luminosity of the *Âtman*, enclosed in the cavity of the

heart, according to the text 'he who sleeps in the *âkâṣa*, within the cavity of the heart, will be marred in a greater degree. If it be urged that though this is really a fault, still that half the burden, *i.e.*, half the obstacle will be removed in the matter of the self-luminosity of the *Âtman* by assuming the absence of mind during dreams. This is not sound; for, even on that supposition, from the *ṣruti*, 'he sleeps in the nerve called, *Purîtati*,' the notion of removing half the hindrance, in the matter of self-luminosity of the *Âtman*, is certainly false; because, even in sleep, the *Âtman* rests in the nerve called '*Purîtati*.' How then is it said, 'here, this *Purusha* is self-luminous.' If it be said that as that *ṣruti* is found in another branch of the *Vêdâs*, it is not in point here, that is unsound; for, it is admitted that the purport of the *ṣrutis* must be identical; and one *Âtman* being the subject of all *Vêdântâs* is desired to be taught and to be known. Therefore, it is right that the appropriateness of the assertion that the *Âtman* is self-luminous in dreams should be explained. Because, *ṣrutis* serve to reveal the real truth. If this be so, hear the purport of the *ṣruti*, abandoning all conceit. Not by all who think themselves learned, could the drift of the *ṣrutis* be known, even in a hundred years, by mere conceit. Just as the self-luminosity of the *Âtman* is not affected in sleep, because it is possible to represent him as distinguished from the *âkâṣ* of the heart,

and the *purîtati* nerve where he sleeps, because he is not connected with them; so, the self-luminosity of the *Âtman*, as distinct from the visible reminiscences of the observer, who is different from all effects and instruments and who sees, on account of ignorance, as separate objects, the reminiscences, which, as the result of *karma*, are left in the mind full of tendencies due to ignorance, desire and *karma*, cannot be marred even by the proudest logician. Therefore, it is properly said that when all the senses are absorbed in the mind and when the mind is not absorbed, the *Âtman*, as *manômaya*, sees dreams. How it realizes a diversity of experiences is explained. Whatever has been seen, such as friend, son, etc., the mind influenced by unconscious impressions thinks from ignorance that it sees the son, the friend, etc., produced from such impressions. Similarly, it seems to hear what has been heard, owing to such impressions; and from ignorance, it seems to experience what it has experienced in different lands and directions. Similarly, what was seen in this birth and what was not seen, *i.e.*, what was seen in previous births; for, there can be no unconscious impressions of what was *never* seen; similarly, what was heard and not heard, and what was experienced in this birth by the mind alone, and what was not experienced, *i.e.*, what was not experienced by mind alone in previous births; what is existent such as real water and what is

non-e xistent such as waters of the mirage ; in short, sees all said and not said ; being all, *i.e.*, being conditioned by all the unconscious impressions of the mind, s ees all. Thus, the mind, being in itself all the senses, sees dreams.

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्छरीरे एतत्सुखं भवति ॥ ६ ॥

When it is overpowered with light, then this mind sees no dreams ; thus then, the bliss arises in this body. (6)

Com.—When the *Dêvâ*, *i.e.*, the mind, becomes overpowered, *i.e.*, has all the outlets of these impressions closed by the light (lodged in the nerve) known as *Pitta* and pertaining to the sun, then the rays, *i.e.*, the tend encies of the mind, become absorbed into the heart along with the senses. When the mind, like fire in a log of wood, pervades the whole body in its form, as general knowledge (as opposed to a special modification) then he sleeps. All that time, this *Dêvâ* named mind, does not see dreams, the door of vision being closed by light. Then, in this body, this bliss arises, which is knowledge unimpeded, pervading all body without distinction and clear.

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते ।
एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥ ७ ॥

Just as, good youth ! birds go towards the tree intended for their abode, so, all this goes to the supreme *Âtman*. (7)

Com.—Then at this time, all the effects and instruments depending on ignorance, desire and *karma* become quiet. When they are quieted, the entity of the *Âtman*, misunderstood on account of its conditions, becomes one without a second, free from trouble and calm. To indicate this condition by the entering into the *Âtman* of the earth and other objects, produced by ignorance, the *Sruti* offers an illustration. This is the illustration. In the same manner, good-looking youth! that birds go to the tree intended for their abode; so, as in the illustration, all that will be said hereafter becomes absorbed into the supreme and undecaying *Âtman*.

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ८ ॥

Earth and its subtle form, water and its subtle form, fire and its subtle form, air and its subtle form, *âkâṣa* and its subtle form, sight and its objects, taste and its objects, touch and its objects, speech and object, hands and what is to be handled, the organ of generation and what is to be enjoyed, the organ of excretion and what must be excreted, the feet and

what is to be trodden on by them, mind and what must be thought, the intellect and what must be determined, egotism and its object, *Chitta* and its object, light and its object, and *Prâṇa* and what must be supported by it. (8)

Com.—What is that all ? The earth gross, having five attributes and its cause, the rudiment of earth, *i.e.*, the subtle form of smell, so water and the subtle form of water, fire and its subtle form, air and its subtle form, *âkâṣa* and its subtle form, *i.e.*, all gross and subtle *Bhûtâs*; similarly, the sense of sight and its objects, ear and its objects, nose and its objects, the palate and its objects, touch and its objects, speech and what must be said, hands and what must be handled, the organ of generation and what must be enjoyed, the organ of excretion and what must be excreted, feet and what must be reached ; thus, all the intellectual and active senses have been mentioned. The mind already stated and its objects, the intellect consisting in determination and its objects, *ahânkâra*, *i.e.*, the mind characterised by egotism and its objects, *Chittam*, *i.e.*, the intelligent mind and its objects. *Tejas*] The skin apart from the sense of touch, having light. *Vidyôtayitavyam*] the objects enlightened by it. *Prâṇa*, what is called the *sûtra*, and what is strung on it, *i.e.*, all the bundle of effects and instruments combined for the benefit of some other entity, having name, form, etc.

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षरे आत्मनि संप्रतिष्ठते ॥ ९ ॥

This is the seer, toucher, hearer, smeller, taster, the thinker, the knower, the doer, the intelligent entity, *Purusha*. He becomes merged in the supreme, undecaying *Âtman*. (9)

Com.—Then, the self which has entered here, like the sun in the water, etc., with the attributes of enjoyer and doer; this is the seer, toucher, hearer, smeller, taster, thinker, knower, doer, the intelligent self (*Vignâna* means the intellect being the instrument by which things are known). Here, it means, he who knows, *i.e.*, the knower. *Vignânâtma*, of the nature of knower. The meaning is that he is a knower by his nature. *Purusha*, because full of, *i.e.*, subject to the conditions above described, *i.e.*, the nature of effects and instruments. And he enters into the supreme undecaying *Âtman*, the supporter of the universe, as the reflected image of the sun, etc., in water enters into the sun, etc.

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य। स सर्वज्ञः सर्वो भवति तदेष श्लोकः ॥ १० ॥

The supreme, undecaying one, he surely attains. Who knows that, shadowless, bodiless, devoid of attributes, pure and undecaying. Who knows that,

good-looking youth ! becomes omniscient and becomes all. There is this verse. (10)

Com.—The fruits of one who realises the oneness of the *âtman* are stated. He surely attains the supreme, undecaying *âtman*, hereafter described. He who being freed from all desires, knows that, shadowless, *i.e.*, free from *Tamas* or ignorance, bodiless, *i.e.*, devoid of body subject to conditions of name, form, etc., *alôhitam*, *i.e.*, devoid of all *guṇas* (attributes) such as *Rajas* ; because thus, therefore, pure ; undecaying, because devoid of all attributes the eternal known as *purusha* having no *Prâṇa*, not perceivable by the mind, bliss in its nature and free from all misery, existing without and within all, unborn. Who renounces everything, good-looking youth ! there can be nothing which is not known by him. Owing to ignorance he was not omniscient before ; subsequently, by the removal of ignorance, by knowledge, he becomes all. The following verse briefly conveys the drift stated.

विज्ञानात्मा सह देवैश्च सर्वैः प्राणाभूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ११ ॥

Who knows, good-looking youth ! the undecaying *Âtman* in whom the knowing self with all the *dêvâs*, the *Prâṇas*, and the five elements are centred. He, the omniscient, enters, indeed, into all. (11)

Com.—Who knows good-looking youth ! the undecaying *Âtman,* into which the knowing self with all the *Dêvâs*, such as fire and the rest, the *Prâṇas*, *i.e.*, the eye and the rest and the *Bhûtâs*, such as the earth, etc., enter ; he being omniscient enters, indeed, into all.



Here ends the Fourth *Prâṣna.*



THE PRAŚNOPANISHAD.

FIFTH PRAŚNA.

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति तस्मै स होवाच ॥ १ ॥

Then, *Satyakâma*, son of *Śibi*, questioned him: "*Oh Bhagavan* ! what world does he, who among mortals meditates on '*Om*' till death, win by that?" To him he replied. (1)

Com.—*Satyakâma*, son of *Śibi*, questioned him. Now the *Praśna* is begun for the purpose of enjoining the worship of the syllable '*Om*,' as a means to the attainment of the *Para* (higher) and *Apara* (lower) *Brahman*, *Oh Bhagavan*. Who among mortals, like a wonder, until death meditates upon the syllable '*Om*,' (the word meditation is the continuous contemplation as *Âtman* of the letter 'Om' regarded as *Brahman* by courtesy, by one whose senses are turned away from external objects and whose mind is composed, the course of such meditation not being vitiated by other or dissimilar states of consciousness and being ready like the flame of a lamp in an airless place). Who thus maintains a vow for life and

combines in him truth, abstinence from sexual pleasures, abstinence from cruelty, absence of acceptance, renunciation, *sanyâsam*, cleanliness, cheerfulness, absence of fraud and many other kinds of forbearance and religious observance. What world, for there are many worlds to be won by worship and *karma*, does he attain by thus meditating on 'Om.' To him who had thus questioned, he, *Pippalâda* replied.

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः ।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ २ ॥

The syllable 'Om' is verily the higher and lower *Brahman*. Therefore, the knower, by this means, surely reaches either of them. (2)

Com.—This *Brahman*—the higher *Brahman*, true, undecaying, known as *Purusha*, and the lower *Brahman* known as *Prâṇa*, the first-born—is, indeed, the syllable 'Om'; for, the syllable 'Om' is its *Pratika*, *i.e.*, substitute. The higher *Brahman*, not capable of being indicated by words, etc., and devoid of all distinguishing attributes, is, therefore, being beyond the reach of the senses, incapable of being comprehended by the mere mind. But to those worshippers who contemplate on the syllable '*Om*' as upon the image of *Vishṇu*, etc., and regard it as a substitute for *Brahman*, the *Para Brahman* is understood to reveal itself, from the authority of the *ṣâstrâs*; so too

the lower *Brahman*. Therefore, it is by courtesy, that *Brahman*, the higher and the lower, is said to be the syllable '*Om*.' Therefore, he who knows thus, attains either the higher or the lower *Brahman*, by this very means to the attainment of the *âtman*, *i.e.*, by the meditation on 'Om.' For the syllable 'Om' is the nearest stay of *Brahman*.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥ ३ ॥

If he meditate on one *mâtra* (measure) of it, he, by that enlightened, soon comes to earth. The *riks* conduct him to the world of men. He, there combined with *tapas*, *Brahmacharya* and faith, experiences greatness. (3)

Com.—Though he may not know the division of all the *mâtras* (measures) of the syllable 'Om', still he surely reaches the excellent goal by virtue of the meditation on the syllable 'Om'. One who depends entirely on the syllable 'Om' does not, by the defect of a partial knowledge of it, attain evil, as one, who has fallen from both *karma* and knowledge. Even if he constantly meditates on 'Om' knowing it only as one *mâtra*, he enlightened by that meditation of 'Om,' with only one *mâtra*, soon reaches the earth. What? The world of men; for, many are the births possible in this earth. Of these, the *riks*

take the worshipper only to the world of men. The first only *mâtra* of the letter 'Om' meditated on is the *Rig Veda*. By that, in his birth as man, he becomes pre-eminent among the twice-born and combining *tapas*, *Brahmacharya* and faith experiences greatness, *i.e.*, does not become an unbeliever, acting according to pleasure. One who has fallen from *yôga* never attains a bad goal.

Note.—By the meditation of '*Om*,' as one *mâtra*, some mean the meditation on the letter 'A' alone of the syllable. Others again, take it to mean the contemplation on the whole syllable '*Om*,' but pre-eminence being given only to one *mâtra*.

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥ ४ ॥

But if he meditates on its second *mâtra* only, he becomes one with mind. He is conducted into intermediate space—the world of the moon—by *yajus*. Having enjoyed greatness there, he returns again. (4).

Com.—Now again, if he meditates on the syllable '*Om*,' by its second *mâtra*, he becomes one with the moon, of the nature of dreams, in the form of *Yajur Vêda*, worthy of meditation. Thus become immortal] is taken by the *yajus* representing the second *mâtra* to the lunar world, the support of *antariksha*, intermediate space, and representing the second *mâtra*. The meaning is that he is taken by the *yajus*

to be born in the lunar world. Having there, in the lunar world, enjoyed greatness returns again to the world of men.

यः पुनरेतं त्रिमात्रेणैवोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्म लोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते तदेतौ श्लोकौ भवतः ॥ ५ ॥

But if he meditates on the supreme *Purusha* by this very letter 'Om,' of three *mâtras*, he becomes united with the bright sun. Just as the snake puts off its skin, even so he is freed from sin. He is conducted by *sâma* to the world of *Brahma*. He sees the supreme *Purusha* beyond this, dense with life and lodged in the heart of all. There are the two following verses. (5)

Com.—But he who meditates upon the supreme *Purusha* within the sun, by this *pratîka, i.e.,* substitute, *i.e.,* by the syllable 'Om' with the knowledge that it is of three *mâtras,* by such meditation becomes united with the sun. According to the context, the syllable '*Om*' must be taken to be a help, being a *Pratîka* or substitute, from the declaration of its identity with the *Brahman,* higher and lower, according to the *sruti.* Otherwise, the accusative case of '*Om*' used in many places, will be objectionable. Though by the use of the third case, the syllable 'Om' may be understood as a *kârana, i.e.,* instrument, still agreeably to

the context, it must be read as if in the accusative case, the meaning then being, 'let one meditate upon the syllable of three *mâtras* as the supreme *Purusha*.' According to the maxim 'you may abandon one for the benefit of a whole family' the instrumental case should be here given up for the accusative case used in previous passages. By such meditation, he becomes united with the bright sun. Then, even if he dies while meditating, he does not return from the solar world as from the lunar, but is for ever united with the sun. Just as the snake puts off its skin and becomes new again, its skin having been peeled off, so—as in this illustration—this man being freed from the impurity of sin, analogous to the skin, is conducted up, by the *sâmans* representing the third *mâtra*, to the world of *Brahma*, *i.e.*, *Hiraṇyagarbha* called *Satya*. He, *Hiraṇyagarbha* is the *âtman* of all the *jîvas* travelling in *samsâra*; for, he is the internal *âtman* of all living beings in the subtle form; and in him the subtle *âtman* are all the *jîvas* strung together. So he is *jîvaghana* (dense with lives). The knower of the syllable '*Om*' of the three *mâtras* sees the *Purusha* called *Paramâtman* beyond this *Hiraṇyagarbha* and sees him by meditation as lodged in all bodies. The following two verses make the drift stated clear.

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥ ६ ॥

When the three *mâtras*, each of which leads to death by itself, are joined one to another in close union and used in well-performed actions, external, internal and intermediate, the knower does not shake. (6)

Com.—The *mâtras* of the syllable 'Om' three in number, *i.e.*, *a*, *u*, and *m* are subject to death; that is, are not beyond the pale of death; but when used in meditating on the *âtman* in combination, the syllable 'Om,' with the three *mâtras*, being used at the time of contemplation by the worshipper, in respect of every one of the three aspects of *Brahman*. Contemplated, *i.e.*, the *Vaisvânara* or *Visva* representing the waking condition, the *Hiraṇyagarbha* or *Taijasa* representing the dreaming condition and the *Iṣvara* or *Prâgna* representing the sleeping condition, the person meditating who knows this division of the *mâtras* of 'Om' does not shake. One who knows this, cannot possibly be shaken; because, the *Purushas* representing the waking, dreaming and sleeping states, with their respective places, are seen as one, with the letter '*Om*' of three *mâtras*; such a knower having become the *Âtman* of all and one with 'Om' from whence could he move and where?

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते। तमोंकारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति॥७॥

By *riks* this world, by *yajus* the *antariksha* and by *sâman* that which the seers know (the *Brahmalôka*);

by the very aid of the letter 'Om,' the knower reaches these and also that which is quiet, undecaying, deathless, fearless and supreme. (7)

Com.—The second verse is intended to state the whole drift briefly. By *riks* this world where men live, by *yajus*, the *antariksha*, *i.e.*, the world presided over by the moon. By *sâma* that which the knowers alone and not the ignorant know as the third world, *i.e.*, the world of *Brahma*. This threefold world, pertaining to the lower *Brahman* the knower reaches by the help of the syllable '*Om.*' That, *i.e.*, the highest *Brahman*, undecaying, true, called *Purusha*, quiet, *i.e.*, devoid of all the characteristics of the universe, such as waking, dreaming, sleeping, etc., therefore undecaying, *i.e.*, free from old age or decay, deathless, fearless, because devoid of decay and modification and supreme, *i.e.*, unsurpassable because fearless, even that, by the syllable '*Om*,' a help to that attainment, the knower reaches. The word *iti* is used to show that the sentence ends.

Here ends the Fifth *Praṣna*.

THE PRASNÔPANISHAD.

SIXTH PRASNA.

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुं स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १ ॥

Then *Sukêṣa*, son of *Bhâradvâja* questioned him "Oh *Bhagavan*, *Hiraṇyagarbha* of *Kôsala*, son of a king, approached me and asked me this question 'Oh *Bhâradvâja*, knowest thou the *Purusha* of sixteen *kalâs* (parts) ?' I replied to the lad 'I know this not, if I knew him, how should I not tell thee ? He who utters a falsehood is certainly dried up, root and all; therefore, I dare not utter falsehood.' He got into the chariot and went away in silence. That I ask you. Where is that *Purusha* ?" (1)

Com.—Then *Sukêṣa*, son of *Bhâradvâja* questioned him : "It has been stated that all the universe in the nature of effects and causes, together with the knowing self, enters into the supreme, undecaying self,

during sleep. It will be clear by necessary implication that the whole universe enters into that undecaying *âtman* alone, even in *pralaya* and that it is produced from thence. For, the absorption of an effect into what is not its cause is inappropriate. It has also been said that this *Prâṇa* is born of the *âtman*. The settled meaning of all the *Upanishads* is that the highest consummation results from the knowledge of that which is the cause of the universe. It has also been subsequently said 'he, all-knowing, becomes all.' It should be stated where then that undecaying, true *âtman*, known as *Purusha*, is to be known; for that purpose, this question is asked." The recital of the anecdote is for the purpose of stimulating those, who wish for emancipation, to special activity, in attaining knowledge by proclaiming the difficulty of attaining it. "Oh *Bhagavan*! the son of a king, warrior by caste, born in *Kôsala*, and named *Hiraṇyagarbha* approached me and asked me the following questions: 'Oh *Bhâradvâja*, do you know the *Purusha* of sixteen *kalâs*, that is the *Purusha* in whom, the *kalâs*, *i.e.*, parts as it were, sixteen in number, are superposed by ignorance." I told the prince who questioned me 'I know not him of whom you ask.' I told him the reason of my ignorance as he did not believe that I was ignorant, though I had thus replied. 'If at all I knew the *Purusha*, whom you ask about, how should I not tell it to you,

a supplicant, eminently possessing the qualities of a true disciple?' Seeing again that he did not appear to believe, I said to make him believe, 'he who making his *âtman* what it is not, speaks what is not true, is dried up, root and all, *i.e.*, is destroyed both in this world and in the next. As I know this, I dare not, like an ignorant man, speak an untruth.' The prince thus made to believe, silently touched with shame, got into the chariot and went back the way he came. Therefore, it is established that knowledge should be imparted by the knower to one who has approached him duly and is worthy of it (knowledge); and that falsehood should not be uttered under any circumstances. I ask you about that *Purusha* who is in my heart, as a knowable, *i.e.*, (being unknown) like a shaft. Where is this *Purusha* who should be known?"

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥ २ ॥

To him he replied: 'even here, within the body, good-looking youth! is that *Purusha* of whom these sixteen *kalâs* are born. (2)

Com.—To him he replied: 'even here, within the body, *i.e.*, in the *âkâṣa* of the lotus of the heart, O good-looking youth! is that *Purusha* to be sought for not in other places; of whom these sixteen *kalâs*, to be hereafter named, *Prâṇa* and the rest are born. By

ignorance, the *Purusha* though devoid of parts, is seen as one having parts, by virtue of the sixteen *kalâs* which are its conditions. In order that the *Purusha* may be seen as unconditioned, by means of knowledge and by the elimination of the *kalâs*, which are conditions super-imposed upon him, it is said that the *kalâs*, *prâṇa*, etc., have their origin in him. As it is not possible, except by superposition to speak of the unconditioned, the one and the pure entity as attainable, etc., the origin, the support, and the destruction of *kalâs*, subject of ignorance, are superimposed upon it. It is always seen that the *kalâs*, which are observed to arise, exist and disappear, are not different from intelligence. It is why some ignorant persons maintain that intelligence is every moment born and destroyed in the form of pot, etc., as the ghee by its contact with fire. Some others hold that when it is controlled, everything is void as it were. Some others think that the knowledge of pots, etc., is an ephemeral property which rises and disappears in the eternal knower who is the *Âtman*. The materialists hold that intelligence is an attribute of matter; the true theory is that the *âtman* is intelligence itself, knowing no diminution or decay, and shines in assumed conditions of name and form; for, the *ṣrutis* say "*Brahman* is existence, knowledge and infinity"; "*Brahman* is knowledge; *Brahman* is knowledge and bliss." He is dense with knowledge,

&c. While the objects change their form, the intelligence which cognises them in their various changes, does not change, as it cognises every change in the objects. It cannot be said that there exists an object but it cannot be known. It is like saying that there is no eye, although the form is apprehended. Knowledge may exist, where there is no object to be known; but the object never exists without knowledge; for, knowledge if it does not exist, with reference to any particular knowable, exists in regard to other knowables; but where there is no knowledge, there can be no knowable. As there is neither knowledge nor knowable in sleep, it may be contended that even knowledge disappears where there are no knowable objects. This cannot be. As the function of knowledge, like that of light, is to illumine the knowable, it cannot be inferred that there is no knowledge in sleep, as there is no knowable to be illumined by it, as the absence of light cannot be argued from the absence of objects which it could illumine; for, the non-existence of sight cannot be argued by the *Vaināṣikas* from the fact that no form is seen in the midst of darkness. It may be urged that the *Vaināṣika* postulates the absence of knowledge in the absence of the knowable. But the *Vaināṣika* must reply by what process he could argue out the absence of that knowledge, by which he was able to posit the absence of all knowables. The absence of the

knowable, being itself a fact to be known, it cannot be known in the absence of knowledge. It may be argued that as knowledge is not distinct from the knowable, there can be no knowledge where there is no knowable. This cannot hold, as it is admitted, that *abhâva* (non-existence) is as much a knowable. The *Vainâṣikas* concede that *abhâva* (non-existence) is permanent and knowable. If, therefore, knowledge is not distinct from the knowable, knowledge will be made permanent. As the non-existence (*abhâva*) of knowables is *ex hypothesi* of the nature of knowledge, the term 'non-existence' is only a *misnomer*, not a reality; as also the transient nature of knowledge. There is no harm done to knowledge which is permanent by its being verbally described as non-existence, *i.e.*, *abhâva*. If it be said that though non-existence, *i.e.*, *abhâva* is knowable, it is distinct from knowledge; then, it comes to this, that absence of knowledge does not follow from absence of all knowables. It may be urged that the knowable is distinct from knowledge, but that knowledge is not distinct from knowable. But this statement is merely one of words. If the identity of the knowable and knowledge is conceded, it is mere word to say that the knowable is distinct from knowledge, and that knowledge is not distinct from knowable, as is the statement that *vahni* (fire) is distinct from *agni* (fire), though *agni* is not distinct from *vahni*. If knowledge is distinct from the knowable,

the statement is inappropriate, that where there is no knowable, there is no knowledge. Nor can it be said that where there is no knowable there is no knowledge, as it is not perceived; for, they concede that in sleep knowledge exists. It is well-known that *Vainâṣikas* admit the existence of knowledge even in sleep. But the existence of a knowable is also admitted. If it be said that in that case, knowledge is knowable by itself, we say 'no'; for, the distinction between knowledge and knowable exists then. As the knowledge which perceives the non-existence of all things is distinct from the non-existence of the things themselves, the distinction between knowledge and knowable is inevitable even then; and a hundred *Vainâṣikas* cannot get over this objection and make knowledge itself a knowable, as surely as they cannot revive a dead man. It may be objected that, according to our theory, one knowledge has to be known by another and so on without limit. We answer 'no': for, all things can be classified as 'knowledge' and 'knowable,' and those that are not *Vainâṣikas* concede only a two-fold classification of 'knowledge' and 'knowable,' and do not admit a third knowledge, which perceives the other knowledge. It may be contended, if knowledge could not know itself, there can be no omniscience. We answer, 'let that blame attach to the *Vainâṣikas* themselves.' We gain nothing by refuting that objection. Not

only this, their theory is vitiated by the absence of finality; for, according to them knowledge is knowable by another knowledge. If knowledge, therefore, cannot know itself, then the objection of the absence of finality to their theory is irrefutable. If it be urged that this fault is observable alike in our theory also, we say 'no'; for, according to us knowledge is one. Knowledge which is one in all places, times and men, is reflected and seen diverse, in diverse conditions of name and form, as the sun, etc., is seen when reflected in water, etc. Therefore, the above-named objection has no force; and so, the following is here stated. Nor could it be contended that from the *sruti* here, that the *Purusha* is limited within our body, like an apple in a pit; because the *Purusha* is the cause of *Prâṇa* and other *kalâs*. For, the *Purusha* limited by the body alone cannot be understood to be the cause of *kalâs*, such as *Prâṇa*, *Sraddhâ*, etc.; for, the body itself is produced by *kalâs*. This body produced by *kalds* which have their origin in *Purusha* cannot contain within it, as an apple within the pit, the *Puruska* who is the cause of its cause. It may be urged that on the analogy of the seed and tree, this is quite possible. As the tree of which the seed is the cause, yields fruits containing within them, the seed, the cause of their cause, (for instance, the mango fruit), it may be urged that similarly the body may contain within it the *Purusha* which is the cause of

its cause. This cannot be for a two-fold reason, *i.e.*, difference and divisibility. In the illustration, the seeds contained in the fruits are different from those which produced the tree. In the case to which the analogy is sought to be applied, the same *Purusha* who is the cause of the cause of the body is said, by the *ṣrutis*, to be contained within the body. Again, as the seed and the tree are composed of parts, the relation of the container and the contained may there obtain. But here, the *Purusha* is one and indivisible; and the *kalâs* and the body are both composed of parts. From this, it follows that the body cannot contain even the *âkâṣa*. How can it then contain the *Purusha*, the cause of the *âkâṣa*? Therefore, the analogy is false.

It may be urged: 'Let go the analogy, we have the text.' We answer that texts cannot make and unmake things. The office of the texts is not to metamorphose existing things, but only to make existing things clear. So, the passage, which says that the *Purusha* is within the body, must be construed, just in the same way as the passage which says that the *âkâṣa* is within the globe. Besides, the statement that the *Purusha* is within the body, is intended to serve as a help to his realization; for, in our experience the *Purusha* is realized as if within the body, by the process of seeing, hearing, thinking, knowing, etc. Therefore, it is said, that *Purusha* is within the body. Even a

fool will not allow himself to say, even in his mind, that the *Purusha* who is the cause of the *âkâṣa* is really within the body, as the apple is within the pit. Much less would the authoritative *ṣruti* say so.

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ३ ॥

He thought, 'what going out, shall I go out; or, what staying shall I stay?' (3)

Com.—The *kalâs* were stated to have their origin in *Purusha* in order that the *Purusha* may be distinctly described. In what order these *kâlâs* come out of their origin was stated for another purpose. That the creation was preceded by intelligence is shown by this statement, *i.e.*, the *Purusha* of sixteen *kalâs*, asked for by *Bhâradvâja* '*saw*,' *i.e.*, '*thought.*' The fruit and order of creation are thus explained. On what agent going out of my body I myself will be going out. On what staying in the body, I myself shall stay. Herein, it is objected, that the *Âtman* is not the creator, and that *Pradhâna* or *Prakriti* is the creator. *Prakriti*, therefore, converts itself into *mahat* and other forms, for the benefit of the *Purusha*. It does not stand to reason to say that the *Purusha* created the universe by his thought of himself; while there is the *Prakriti*, the state of equilibrium of the three *Guṇas*, *satva*, etc., competent according to recognised authorities, to create the world; or, while there

are the atoms, acting agreeably to the *divine will*; because, the *Âtman* being one, has not the necessary materials to create the universe, and further, to attribute creation to the *Âtman*, is to make the *Âtman* the author of evils to himself. For, no intelligent being, it is well-known, will do anything to his own trouble. Therefore, the assertion he saw, (thought), etc., is meant to dignify the unintelligent creator *Prakriti* into an intelligent entity, seeing how the *Prakriti* in view to benefit the *Purusha* acts in an established order, as if possessed of intelligence. The *Purusha* is said to create, just as a king is said to do things, when the king's *factotum* does all. This contention has no force. It is equally appropriate to view the *Âtman* as the creator of the universe, as to look upon him as the enjoyer. As, according to the *Sânkhya*, the *Âtman* which is mere intelligence and not liable to any change can, be the enjoyer, so according to the follower of the *Vêdâs*, he can be also the author of creation preceded by thought; for, there is the authority of the *sruti* on the point. It is urged that, if the *Âtman* is transformed into a diligent entity, it must be subject to the faults of transiency, impurity and diversity; but where there is a mere change in the intelligence of the *Âtman*, as during enjoyment, without a change of entity, there can be no fault. It is also urged that in the case of the followers of the *Vêdâs* who attribute to the *Âtman* the function of the

creation of the universe, they make the *Âtman* transient and subject to such other faults, by attributing to him a change of entities. This objection is not sound; for, it is admitted that the *Âtman* has two aspects, one unconditioned and the other assuming distinguishing conditions of name and form imposed upon it by ignorance (*avidyâ*). The aspect of the *Âtman* well-known to be the result of the conditions of name and form, due to ignorance, is admitted, only because it is talked about in the *sâstras* which deal with the so-called bondage and the emancipation of the *âtman*. But the entity, in its real nature, is unconditioned, one without a second, incomprehensible to the intellect of all logicians, fearless and pure. It cannot, therefore, be the creator or enjoyer, nor could there be actions, agent or fruit, with reference to it. For, everything is identical with the *Âtman*. But the *Sânkhyas* who found that creation, act, agent and fruits were all super-imposed upon the *Purusha*, by ignorance (*avidyâ*) recoiled from their position, because of their non-allegiance to the *ṣâstras*, and postulated that the *Purusha* is really the enjoyer. They postulated also the existence of *Prakriti*, as an entity really distinct from the *Purusha* and have been overcome by the reasonings of other logicians; similarly, have other logicians been overcome by the *Sânkhyas*. Thus engaged in supporting conflicting theories and fighting each other like creatures, striving

to get at the same piece of flesh, they have all of them been continually drawn away from the truth finding the authorities against each other. In order that those desirous of emancipation may disregard all their theories and strive with zeal to realize the true drift of the *Vêdânta*, *i.e.*, universal identity, we point out the flaws in the theory of the logicians but we do not do it in the spirit of a logician. It has been accordingly observed 'having left the causes of all disputes to other disputants, the knower of the *Vêdâs*, with his intelligence well protected by them, reposes in happiness.' Again, there is no difference in the nature of the changes required to make the *Purusha* the creator and the enjoyer respectively. What is that kind or change which would support the theory that the *Purusha* could be said to be only the enjoyer but not the creator and the *Pradhâna* to be only the creator and not the enjoyer. It was said that the intelligent *Âtman* changes in itself and enjoys but is not converted to anything distinct from itself; whereas *Prakriti* is converted into different entities and thus acquires the characters of diversity, impurity and dullness, but not so *Purusha*. To this we answer that this is really no distinction, being purely verbal. If it be urged that the *Âtman*, which is purely intelligent, undergoes a change when the time of enjoyment comes and that when the enjoyment is over, it gives

up the change becoming purely intelligent again, it may be said similarly that *Prakriti* is changed into forms, like *mahat,* withdraws itself from them, and becomes *Prakriti* again, and the distinction in respect of the changes undergone by *Purusha,* and *Pradhâna* is, therefore, verbal. If it be urged that even during the time of enjoyment, the *Purusha* is purely intelligent as before it, then it is plain that the enjoyment attributed to the *Purusha* is not real. If it be urged that the intelligent *Purusha* undergoes real change during enjoyment and enjoys by means of that change, this enjoyment may be attributed to *Pradhâna* as well, seeing that it also undergoes change during enjoyment. If it be urged that the change in the intelligence of *Purusha* alone is enjoyment, we see no reason why fire, etc., which possess special attributes such as heat, etc., are not said to enjoy. Nor could it be said that *Pradhâna* and *Purusha* enjoy simultaneously; for, it would be then inappropriate to hold that *Pradhâna* is working for another. It is well-known that of two enjoyers, one cannot be dependent upon the other as chief, in the same way that two lights cannot be, in enlightening each other.

If it be said that the reflection of the intelligence of the *Purusha* in the mind, which is essentially *sâtvic* in its nature and has the attribute of enjoyment, is what is meant by the capacity to enjoy, of the *Purusha* which is really not subject to any modification,

we say 'no'; for, if such capacity does not affect the *Purusha*, the making him the enjoyer is meaningless. If the misery of enjoyment does not attach to the *Purusha*, he being always devoid of changes, to remove what, is the *ṣâstra* leading to emancipation made? If it be said that the *ṣâstra* is made to remove the evil, merely superposed by ignorance, on the *Purusha*, then the theory that *Purusha* is really the enjoyer alone, not creator, that *Pradhâna* is the creator alone, not enjoyer; that there is a real and distinct entity other than the *Purusha* should not be respected by those wishing for emancipation, as it is unsupported by *âgamas*, superfluous and unreasonable. If it be urged that even if there were but one entity, *i.e.*, the *Âtman*, the compiling of the *ṣâstra* is superfluous, we say 'no.' There is no such defect. The alternative doubt, whether the compilation of the *ṣâstras* is superfluous or otherwise, can arise only if there be those who compose the *ṣâstras* and those who seek its fruits. If the *Âtman* were one, there can be no composer of the *ṣâstras*, etc., different from that. In their absence, this alternative question is itself inappropriate. When the oneness of the *Âtman* is admitted, the use of the *ṣâstras* is also admitted by you. When that is admitted, the *ṣruti* points out the inappropriateness of the alternative supposition. 'But, where to him all becomes surely *Âtman*, there who could see what and by whom, etc.' The appropriateness

of compiling the *ṣâstra* is also pointed out, when dealing from the standpoint of ignorance, without the knowledge of the real existing entity. Thus at length, in the *Vâjasanêyaka* 'where he sees as if quality exists, etc.' In this *Atharvamantrôpanishad* also, a division of the *sâstra* is made at the very beginning, as that relating to *Parâ* (higher) *Vidyâ* and to *Apara* (lower) *Vidyâ*. Therefore, there is no scope for the army of the arguments of logicians entering into this domain of oneness of the *Âtman* well-guarded by the hand of the royal authority of *Vêdânta*. By this, it must be understood that the fault of 'want of materials' in creating, pointed out in the *Brahman* by others, has been refuted, as the *Brahman* appears possessed of a diversity of many powers and means, due to conditions of name and form produced by ignorance ; as also the objection that the *âtman* brings misery on itself, etc. As for the illustration that the king is by courtesy called the doer, when the king's *factotum* is the real doer, that is not here in point. For, then, the primary import of the authoritative *ṣruti* 'he saw, etc.,' will be affected. Where the primary meaning of a word cannot be possibly accepted, there alone is a secondary meaning allowed. But here to say that a non-intelligent thing puts forth well-regulated activity in the cause of *Purusha* taking note of persons emancipated and bound, of doer, deed, place, time and causes and for the purposes of securing such results as

bondage, emancipation, etc., does not stand to reason. But on the view already stated that the omniscient lord is the creator, this stands to reason.

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्मलोका लोकेषु च नाम च ॥ ४ ॥

He created *Prâṇa* ; from *Prâṇa* faith, *âkâṣa*, air, fire, water, earth, senses, mind and food; and from food, strength, contemplation, *mantrâs*, *karma* and worlds ; and in worlds name also. (4)

Com.—By the *Purusha*, *i.e.*, *Iṣvara* alone, is *Prâna* the chief functionary created. How? He, the *Purusha* by seeing, *i.e.*, contemplating as explained, created *Prâṇa* called *Hiraṇyagarbha*, the support of the active instruments of all living beings and the internal *Âtman* of all. From *Prâṇa*, he created faith, which is the stimulus for all living beings, to perform good *karma*. Then he created the great *Bhûtâs* which help to the enjoyment of the fruits of *karma* in here and which are causes in themselves; the *âkâṣa* having the attribute of sound ; air having two attributes, its own—touch—and that of its cause ; so, fire having three attributes, its own—form—and the two previous—sound and touch ; so, water having four attributes, its own peculiar one—taste—and the three previously named ; so, earth having five attributes, its own—smell—combined with the previous four ; so the senses formed by these, *Bhûtâs* (rudiments) ten

in number, of two classes—intelligent and active; the mind, lord of these, situate within and characterised by doubt and volition. Having thus created for living beings the effects and causes, he created for their support food consisting of grain, corn, etc.; from the food eaten, efficiency—strength—a help towards the performance of all *karma*; and for the living beings having such strength, and being led astray from virtue, *tapas* contemplation—a help to the purification of the mind. *Mantras*, for those whose internal and external senses have been purified by *tapas*, the *Riks*, *Yajus*, *Sâma*, *Atharva* and *Angirasa mantrâs*, helps to *karma* from them *karma* consisting in *agnihôtra*, etc.; from them, worlds, fruits of *karma*; and of living beings therein created, names, such as *Dêvadatta*, *Yagnadatta*, etc.; thus all these *kalâs* created with the aid of the seed, *i.e.*, the faults of ignorance, etc., in living beings, as the vision of the double moon, gnats, fly, etc., created by the pressure of the finger on the eyes, and as the vision of all objects created in dreams, are again absorbed into Him alone, having dropped all distinctions of name and form.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥ ५ ॥

Just as these rivers flowing towards the sea, their goal, having reached the sea, disappear, their name and form are destroyed and all is called sea ; so of him, that sees the *Purusha* around, the sixteen *kalâs* whose goal is the *Purusha*, having reached *Purusha*, disappear ; their name and form are destroyed and all is called, *Purusha* alone. He becomes devoid of parts and immortal. There is this verse. (5)

Com.—How is that illustrated? Just as in this world, these rivers flowing, whose goal is the sea, having reached the sea, suffer a disappearance of their name and form, and when they so disappear their name and form as the Ganges, the Jumna, etc., disappear, and in the absence of all distinction is called 'the sea,' and expanse of water ; as in this illustration, so of the seer who sees around the *Purusha* already described treated of here and who has become the self (the active agent 'seer' is here used, as the sun is said to be the giver of light everywhere, although his form is light itself) the sixteen *kalâs*, *Prâṇa* and the rest already described, whose goal is *Purusha*, as the sea is of the rivers, having reached *Purusha*, *i.e.*, being absorbed into *Purusha*, disappear ; accordingly, their name and form, *i.e.*, their name as *Prâṇa*, etc., and their distinct nature are destroyed. The entity that survives understroyed when name and form are destroyed is called *Purusha* by the knowers of *Brahman*. He who knows thus, being instructed

by the preceptor, how the *kalâs* are absorbed, becomes devoid of *kalâs*, when the *kalâs* produced by ignorance, desire, and *karma* have been absorbed by knowledge, and becomes immortal, the *kalâs* produced by ignorance, the cause of death, having been destroyed. To convey that drift is the following verse.

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः । तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥ ६ ॥

Know that knowable *Purusha* in whom the *kalâs* are centred like spokes in the nave of a wheel. So, death, may not harm you. (6)

Com.—As the spokes of a wheel are centred in the nave of the wheel, and depend on it, so the *kalâs*, *Prâṇa*, etc., are centred in the *Purusha* during their creation, support and destruction. Know that *Purusha* the *Âtman* of all *kalâs*, worthy to be known (*Purusha*, because he is all-pervading, or because he stays in the heart) ; so, O disciples ! death may not harm you. If the *Purusha* be not known, you will certainly become miserable, subject to the grief caused by death. The drift is that it may not so befall them.

तान् होवाचैतावदेवाहमेतत्परं ब्रह्म वेद। नातः परमस्तीति ॥७॥

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ८ ॥

He said to them, 'Thus much alone I know, this supreme *Brahman* ; there is nothing beyond this.' (7)

They worshipping him, said: 'you are our father who helps us to cross to the other shore of ignorance; adoration to the great sages; adoration to the great sages.' (8)

Com.—Having thus instructed them, *Pippalâda* said to them: "Thus far, I know the supreme *Brahman* worthy to be known. There is nothing beyond this, more excellent or worthy to be known. This he said to remove any doubt in the minds of disciples, that there was yet something not known and to produce a belief in their minds that their object had been accomplished. Then, what did the disciples instructed by the preceptor, their purpose accomplished and finding no return for knowledge received, do for their preceptor is explained. They worshipped him by throwing handfuls of flowers at his feet and by prostrating before him. What they said is stated: 'You are our father; because, you are the creator, by giving us knowledge of the *Brahman*—body, eternal, undecaying, deathless and fearless as it were —because you alone have helped us to cross by means of the boat of knowledge to the other shore (supreme emancipation characterised by the absence of return to *samsâra*) of the ocean of ignorance consisting in perverse knowledge and infested by such evils as birth, old age, death, sickness, misery, etc.; your being our father is more appropriate than others.' Even that other father who creates the mere physical

body is still to be worshipped most of all, in the world. What need be said of him who confers thorough immunity from fear?" This is the drift. Adoration to the great sages who transmitted the knowledge of *Brahman*. Adoration to the great sages. The repetition indicates regard.

भद्रं कर्णेभिः श्रृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः स्थिरै-
रङ्गैस्तुष्टुवा ँसस्तनूभिः । व्यशेम देवहितं यदायुः ॥ ६ ॥

Om. Oh Gods! may we with our ears, hear what is auspicious; Oh ye! fit to be worshipped may we, with our eyes, see what is auspicious; may we enjoy the life allotted to us by the Gods, offering our praise with our bodies strong of limb.

ओं शान्तिः शान्तिः शान्तिः ॥

Om Peace! Peace!! Peace!!!

Om Tat Sat.

Harih Om.

Here ends the Sixth *Praṣna.*

Here ends the *Praṣnôpanishad.*



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